

LIVING ORTHODOXY



THE CHURCH OF THE TWELVE APOSTLES IN MOSCOW
AFTER BOLSHEVIK SACRILEGE IN 1917

VOL. VIII NO. 4 (JULY-AUGUST 1986)



LIVING ORTHODOXY
 is published with the blessing of
HIS GRACE, BISHOP HILARION
 of Manhattan
Russian Orthodox Church
Outside of Russia

LIVING ORTHODOXY (ISSN #0279-8433) is published at a base subscription rate of \$10/yr. (see special rates below) by the St. John of Kronstadt Press at Agape Community. Second class postage paid at Liberty, TN 37095. **POSTMASTER:** Send form 3579 to **LIVING ORTHODOXY**, Liberty, TN 37095.

SPECIAL SUBSCRIPTION RATES: 2 yrs./\$19; 3 yrs./\$27. Lifetime \$250. Invoiced Institutional subscriptions \$15/yr. (US). Gift subscriptions may be entered by subscribers @ \$9/yr. Group orders of 6 or more individually addressed copies @ \$9/yr. each. Parish packets of 6 or more copies to one address @ \$8/yr. each. Bulk orders of 20+ copies/issue, \$1/copy, invoiced for each issue. By First Class Mail (USA & Canada): add \$6/yr. (accepted for one year only). **FOREIGN SUBSCRIBERS:** Outside USA and possessions, add \$2/yr. for surface delivery. Air subscriptions can be accepted for one year only: Americas, western Europe & N. Africa, add \$12.50; others, add \$17.50. **ALL REMITTANCES WITH ORDERS, IN U.S. FUNDS, PLEASE!** Subscribers are asked to supply address changes in order to assure delivery and reduce costs. Replacements for copies destroyed by Post Office as a result of failure to provide notification of change of address will be charged @ \$2.50/copy.

VOL. VIII, NO. 4 (JULY-AUGUST 1986)

(actual release date June 1987)

CONTENTS

The Suffering of the Holy Martyr Golindhuka	3
Orthodox Readings on Cassette Tape	7
The Commemoration of Saint Liberius, Pope of Rome	8
The Commemoration of Our Venerable Father Hosius, Bishop of Cordoba	8
Would you like to see a particular saint's life in print?	9
The Rebirth of Religion in Russia	10
The Deposition of the Precious Cincture of the All-Holy Theotokos	21
From the Press Bookservice	22
The Deposition of the Precious Robe of the All-Pure Virgin Theotokos at Blachernae	26
The Translation of the Precious Robe of Our Lord Jesus Christ from Persia to Moscow	29
Opinion: A Parable	32
In Memory of His Grace Theophan, Archbishop of Poltava and Pereyaslavka	34
An Orthodox Soup Kitchen?	43
The St. John of Kronstadt Benevolent Fund	44

THE SUFFERING OF THE HOLY MARTYR GOLINDHUKA

Whose Memory the Holy Church Celebrates on the 12th of July

In the land of Persia there lived during the reign of Chosroes the Elder (531-579) a certain young and beautiful woman who bore the Persian name Golindhuka. By lineage, she was descended from great nobles and was married to a prominent magus. In the third year of her marriage, she was enlightened through divine illumination and, coming to understand the error of the impiety of the Persians, sought to find which faith was true. On hearing of the pure and undefiled Faith of the Christians, she thought to herself: is this faith the true one, or doth there exist another one that is? And Golindhuka desired to be instructed therein and to come to a knowledge of the truth. She remained reflecting thus for a considerable time, and, lo! one night she had the following vision in a dream: she beheld a radiant angel of God who, taking hold of her, led her to some dark and fiery place filled with fear and horror, where there were a multitude of people who were undergoing torture. Golindhuka asked the angel who had led her thither: "What is this terrible place, and who is being tormented here?" And the angel said to her: "This is the place of punishment for sinners and unbelievers; here are tormented thy forefathers who worshipped idols and the false gods of Persia." And Golindhuka was grieved over the damnation of her forbears and sighed deeply. Then the angel led her to another place wherein were the paradise of God and the habitation of the righteous, and he bade her look through a little doorway at the great light that was there and the many men and women who rejoiced therein in indescribable joy. And having shown her these things, the angel entered in through that doorway; Golindhuka also wished to follow after him, but he would not permit her, saying: "Thou canst not enter herein, for thou art not a Christian; hither can none enter who hath not received the holy baptism of Christ."

Then Golindhuka straightway awoke in fear, marvelling at what she had seen; and she greatly desired to become a Christian, for she was disgusted by the impiety of the Persians and by her husband's sorcery. Pondering how it might be possible to obtain holy baptism, she began to pray for it with tears to the true God of the Christians, and soon received that which she requested. Guided and instructed by an angel of the Lord, she quit her home in secret and went to a certain clergynian who was in hiding. Thus was Golindhuka brought by an incorporeal angel to an angel in the flesh, by whom she was instructed in the Faith and baptized. In baptism she received the name Maria.

After receiving baptism, she returned to her home again, but would no longer submit to the natural law of matrimony, not wishing to be defiled by an ungodly husband, since she was now betrothed to the Bridegroom Christ. As instructed by her spiritual father who had baptized her, Golindhuka spent her time in fasting and prayer, dedicating whole nights thereto; she would spend the whole day in silence, not wishing to converse with infidels, and would not allow her husband to touch her. Her husband was astonished at the change in her and at her uncharacteristic conduct; he wondered at what had happened

and was disturbed over it. And he was particularly irked over being deprived of carnal union with her, for she would in no way permit him any intercourse with her. Long did he try to break down her resistance, at times with endearments and entreaties, at times by force and blows; yet he was unable to attain his objective, since the bride of Christ was strengthened by the invisible power of God; thus her husband found himself unable to prevail over her. Learning, at last, that his wife had become a Christian, the husband began to weep over her as though she had perished, and exhorted her with tears, in every way possible, to renounce Christ and engage again in marital relations with him. But he was unable to move her, for she was as steadfast as an immovable pillar in her faith and love of Christ. Then he brought his sorcerous powers to bear upon her, calling upon the hosts of the demons for help, yet in this also he had no success, for the demons did not dare even approach her, seeing that she shone brightly with the grace of Christ. Then he went to King Chosroes and informed him with great regret that this wife had become a Christian and despised their marital bond. The King sent one of his attendants to try to persuade her, but that grandee had to return, having accomplished nothing. And this was so not once, but many times: the King would send, at times eminent men, at times noble ladies, to her with flatteries and adulation, to convert her to her former religion and to prevail upon her to resume relations with her husband; but all their labor was in vain. One day, the King sent to inform Golindhuka that, if she repudiated the Christian Faith and embraced the Persian religion again, he himself would take her to wife, and she would become the queen; but the holy one told those who had come to her with this message: "I ask you one thing only: Tell me, the king would take me to wife; but will he not die? Will he live forever? If he will be immortal, then I will obey him!"

"It is not possible for a man to be immortal," answered the emissaries. "The king is a man and will doubtless die."

Then said the saint: "I do not wish to unite myself to a mortal king who will not live forever, since I have been united to Christ my God, the immortal King Who liveth forever, for Whom I am prepared to suffer and die!"

When the emissaries, on their return, conveyed her words to the King, he grew wroth, and commanded that she be clapped in irons and cast into a dungeon, until everyone would forget that she had ever existed, and thought of her as one dead. Thus, the martyr languished in her dungeon for eighteen years. Meanwhile, King Chosroes of Persia died, and after him his son, Hormisdas, came to the throne; in the Eastern Empire the reigns of Justin the Younger, Tiberius II and the holy Maurice also passed. There came a time when an envoy by the name of Aristobulus arrived from the Greeks, a man of honor, who loved God and was pleasing to Him. When he heard that Maria Golindhuka was in prison, he wished to see her and receive a blessing from her. Therefore, he made a special request of the King of Persia to grant him free access to the prison. When he had received permission, he went to the saint, kissed the chains with which she was shackled for Christ's sake, and even took away a part of them as a blessing. During his stay in Persia, that man often visited the holy one and taught her the psalms

of David, that the bride of Christ, sitting in her dungeon as in a bridal chamber, might chant them and give thanks unto God.

After the departure of Aristobulus, King Hormisdas gave the holy Golindhuka over to his torturers to torture as they wished. Every day they would take her from the dungeon, inflict upon her a multitude of wounds and stripes, and torment her mercilessly; yet the next morning they would find her healthy and unharmed. One day, her breasts became wholly enflamed because of the wounds she had sustained, for they had beaten her mightily on the stomach and chest; but when they brought her forth to torture again the following morning, her breasts and her entire body were seen to be intact. Seeing this, the Persians marvelled and glorified the power of Christ, and many of them even converted to the Christian Faith. But the sorcerers were enflamed with anger, like wild beasts, against the ewe-lamb of Christ, and set themselves to devise new tortures for her. They scorched her head with fire; then they put Golindhuka into a wine-skin, sewed it closed and sealed it, and cast her into a deep pit, intending for her to die there. But by the almighty hand of God, which preserved her life, she remained alive, though she spent many days without food and water, nourished with invisible food and drink. God, when He so desires, overrules the order of nature. When, through the activity of this supernatural power, the martyr remained alive for many days, it was ordered that she be defiled by shameless men. To accomplish this, she was conducted into a special room; but when they had led her in, they could not find her, for God rendered her invisible; their vile eyes were unable to see the pure bride of Christ. Yet, when they left, she again became visible to the servants of the tyrant, and they took her away again to torment with divers tortures. Afterwards, they cast her as food to an immense and dreadful serpent which was kept and fed in a certain deep defile. But He Who once closed the mouths of the lions, to prevent them from eating Daniel in the pit, sent His angel, and he shut the mouth of the serpent, so that it would neither harm nor touch the much-suffering body of the holy martyr. The savagery of the serpent was restrained, and he became as tame as a lamb in her presence, lay down and rested at her feet. The holy one remained in the defile with the serpent for four months, and every day the serpent was thrown its proper food. But, as before, the martyr remained alive without food and drink, thanks to the power of God which miraculously preserved her life. Many days afterwards, when she desired to eat, an angel of God appeared to her; and, making the sign of the Cross, he touched her lips, saying: "Henceforth thou shalt feel neither hunger, nor thirst; and if, as one who art not yet incorporeal, thou desirest to eat, such will be according to thine own volition."

When he said this, he brought her forth from that cave. Seeing this, the ungodly took hold of her again, marvelling exceedingly that she had not been devoured by the serpent and had escaped the cave; and they said that she had bewitched the serpent with Christian sorcery, that he not eat her, and that it was by witchcraft that she had escaped the pit. And again they maintained: "How great is this Christian sorcery: it surpasseth even that of Persia!"

But the King, when he learned that she was still alive, commanded that she be beheaded with a sword;

yet when she was led forth to execution, the angel of the Lord rescued her from the hands of the soldiers who were escorting her and preserved her alive. The escaped martyr, her whereabouts unknown to the tormenters, abode among the Christians, of whom there were but a few in Persia at that time. They dwelt in undistinguished places, concealing themselves, as it were, though the infidels did not know of them. And in accordance with the angel's words, the saint did not experience either hunger or thirst, although at times, wishing to show that she was not a ghost, but had a body, she would take a little piece of bread and, moistening it in water, would eat thereof. She did not do this often, but infrequently, sometimes after ten days, sometimes after a longer period of time.

When only a little time had passed since the martyr's deliverance from death, Hormisdas, the impious King of Persia, perished amid an upheaval, slain by his own attendants, and his son Chosroes II, the grandson of Chosroes I, became King; yet the nobles rebelled against him, and he fled from Persia. Then he gave thought as to where he should go: to Arabia, where the Saracens were already, or to the Greek lands, to the Christian peoples? Perplexed which way to take, he finally decided to give his horse free rein to go whichever way it desired, and thus he proceeded. When he reached the place where one road went to Arabia and the other to the Greek lands, the horse took the road to the Greeks, and Chosroes and his entire suite passed into the Eastern Empire, where he was received with honor and kindness by the Emperor Maurice. Maurice gave Chosroes a great host of his own warriors, and with them Chosroes returned to Persia, for Chosroes considered Maurice his father, and did no evil to the Christians until the day of his death.

Accompanying Chosroes to Persia was St. Dometian, Bishop of Melitene in Armenia (commemorated January 10th), an emissary of Maurice. He, like Aristobulus in his time, saw the holy martyr Maria, called Golindhuka in Persian, with his own eyes, no longer in chains, however, but free, preaching of Christ to the Persians. He conversed with her, heard of her sufferings either directly from her own lips or from others, and, when he returned to the Greek lands, had much to relate concerning her.

Following the preaching of Maria in Persia, her relatives and many other eminent folk and a considerable number of the people accepted the holy Faith, for they beheld the many miracles worked by her, among which were not a few predictions of what would happen in the future, which were subsequently fulfilled, for she possessed the gift of clairvoyance, penetrating into what was hidden and concealed. Thanks to all of this, the glory of Christ increased in those parts.

Afterwards, the holy one journeyed to the border of the Greek realm, to Circassia and Darius; she likewise visited Jerusalem, and there venerated the life-creating Tree of the precious Cross, the tomb of the Lord, and the other holy places. It chanced one day that she found herself at a certain monastery, which was infected by the heresy of the impious Severus, who maintained that the Godhead had suffered and, therefore, added to the hymn "Holy God..." the words "...Who wast crucified for us, have mercy upon us," thereby putting it forth that the Father and the Spirit suffered on the Cross together

with the Son. The saint entreated God to reveal unto her concerning these Severians, whether it be fitting to receive Communion with them or not; and she beheld an angel holding two chalices, once full of darkness, the other full of light, who revealed to her that the chalice of darkness is the communion of heretics, but that of light is the Communion of the Holy Church Catholic. Therefore, the holy one shunned the society of the heretics and hastened to depart from thence. Guided by the angel of God, she passed through other lands and cities, visited Hierapolis of Syria, and spent time with Bishop Stephen of that city, who was later to write her life. When her blessed end was at hand, she fell slightly ill in the Church of the Holy Martyr Sergius, which is located between Nisibis and the city known as Dura. She prayed for the salvation of the whole world, gave thanks to God for the great mercy He had shown her, and joyfully surrendered her holy soul into the hands of the Lord Whom she had loved so well and for Whose sake she had suffered so much. Thus has she been numbered among the saints in the kingdom of heaven. In this manner, in the year 591, did the holy Maria, known also as Golindhuka, end her earthly life in Christ Jesus our Lord, to Whom be glory forever. Amen.

Translated from the Russian by Isaac E. Lambertsen from *The Lives of the Saints in the Russian Language as Set Forth in the Menology of St. Dimitry of Rostov*, Vol. XI (July) (Moscow: Synodal Press, 1910), pp. 328-334. Copyright 1985. All rights reserved by the translator.

CASSETTE RECORDINGS OF SELECTED BOOKS ARE NOW AVAILABLE!

1. Bishop Theophan the Recluse: *The Path to Salvation*, trans. by Hieromonk Seraphim (Rose); 2-90 minute cassettes; \$10
2. Bishop Innocent of Kamchatka: *Indication of the Way into the Kingdom of Heaven*; 2-90 minute cassettes; \$10
3. *A Wonderful Revelation to the World: The Conversation of St. Seraphim with A. Motovilov*; 1-90 minute cassette; \$5
4. *The Dormition of Our Most Holy Lady the Mother of God and Ever-Virgin Mary*, trans from the Menology of St. Dimitry of Rostov; 1-90 minute cassette; \$5
5. *Apostasy and Antichrist*; 2-90 minute cassettes; \$10

TO ORDER: Send check or Money Order for the proper amount for cassettes, plus \$1 P&H for the 1st cassette and 50¢ for each additional cassette; and/or request for updated list of available titles, to:

Fr. Chad Williams
112 E. 15th St.
Bloomington, IN 47401

We will consider suggestions for new titles to be made available;
please include the source with your request.

THE COMMEMORATION OF SAINT LIBERIUS, POPE OF ROME

Whose Memory the Holy Church Celebrates on the 27th of August

The holy Liberius succeeded Pope Julius (337-352) on the cathedra of Old Rome, on the 22nd of May, in the year 352. From the very outset of his episcopacy, he was a zealous champion of Orthodoxy and a steadfast defender of Saint Athanasius of Alexandria, who was doing battle against the Arians. The Emperor Constantius (who was inclined toward the Arians) was unable to force the holy Liberius, either by threats, flattery, through his close associates or personally, to condemn Saint Athanasius and, consequently, Orthodoxy. For his steadfastness in upholding the holy Faith, Liberius was banished to Beroea, in Thrace. But when the Emperor Constantius was in Rome, in 357, the populace, which respected and loved their archpastor, petitioned the Emperor to return Pope Liberius to his see.

However, before his return to Rome, Liberius was obliged to attend the Third Council of Sirmium (a semi-Arian assembly), where he was compelled to sign its decisions. Only after he had done this did Liberius receive permission to return to Rome, which he reached in the year 358, having spent two years in exile. But afterwards, Liberius deeply repented of his fall (i.e., his signing the acts of the Council of Sirmium), just as the holy Apostle Peter had repented of his denial of the Lord. Thereafter, in Rome, Liberius labored greatly in behalf of Holy Orthodoxy, and finally reposed in the Lord, in the year 366.

THE COMMEMORATION OF OUR VENERABLE FATHER HOSIUS, BISHOP OF CORDOBA

Whose Memory the Holy Church Celebrates on the 27th of August

This holy man, having withdrawn from earthly pleasures and adorned himself with all the virtues, was consecrated bishop for the see of Cordoba, in southern Spain. Burning with zeal for the Orthodox Faith, he travelled to the First Ecumenical Council to denounce the insanity of Arius and to set utterly at nought his soul-destroying heresy. When all had assembled at that Council, he discomfited Arius and many others with his denunciations. In later years, when the Orthodox bishops were driven from their sees by the Emperor Constantius for refusing to approve the expulsion of St. Athanasius the Great from his cathedra and for not embracing the false teaching of Arius, he was sent into exile. Like the holy Liberius, Pope of Rome, he was compelled to attend the semi-Arian Council of Sirmium, in 357, where he incurred the ire of the Emperor by staunchly defending Athanasius. But by threats, imprisonment and force, he also was forced to sign its acts. He returned to his cathedra, his health broken; but before his repose in 358, he again anathematized Arianism.

The preceding lives were translated from the Russian by Isaac E. Lambertsen, from The Lives of the Saints in the Russian Language, as Set Forth in the Menology of St. Dimitri of Rostov, Vol. XII (August) (Moscow: Synodal Press, 1911), pp. 484-486. Copyright 1987. All rights reserved by the translator.

WOULD YOU LIKE TO SEE A PARTICULAR SAINT'S LIFE IN PRINT?

Perhaps the life of your patron saint, or of some saint of special interest to you, has never been available in English (or only in some drastically abbreviated form). Sooner or later, of course, if we are granted enough time yet, it will appear somewhere in one of the Orthodox English publications. But meanwhile....

As a means of helping provide some subsidy to those who provide so many of the translations for *Living Orthodoxy*, we have determined to make possible the commissioning of the translation of specific lives to our subscribers. By commissioning a translation, you bring about the availability in English of materials of special interest to yourself (or your friends), provide a service to the Church, and help to keep the translators in a little better financial condition.

Such commissions would make considerate and spiritually appropriate namesday gifts for those who are close to you. Whenever possible, commissioned translations will appear in the next issue covering the period in which the commemoration falls (and, yes, *Living Orthodoxy* will be back on schedule before the year is out, God willing!).

Translations will be made, whenever available, from the primary sources in Russian or Greek. Those failing, a search will be made for other possible sources.

Rather than become involved in a complex table of commission costs based on length of the lives, we have determined to make this service available at a flat contribution of \$50 per life. Should the life be very short, this would be a quite reasonable "fee", especially for translators who have heretofore worked entirely without remuneration (and no doubt will continue to do so, for the most part). For a lengthy life, it would be a mere pittance. Only in the case of an exceptionally long life (so long as to require serialization) might it be necessary to request an additional commission fee.

Should we be unable to locate a source for a requested life, or should research reveal that there is already extant an English translation in a reasonably available publication, your commission fee would of course be promptly refunded. Please include with your request as much information as possible, to avoid possible mistakes in identity: the name of the saint, common alternative spellings, commemoration date(s) if known, and any distinguishing "titles" (so, for instance, it would be possible to identify which of the multitude of St. Johns was being requested). You will be notified as soon as possible whether a source has been found, and approximately when the life can be expected to appear in *Living Orthodoxy*. If desired, a separate printing of the life (in many cases, together with the liturgical service and/or Akathist to the saint) may also be commissioned. Costs for this vary directly according to the volume of material in question.

THE REBIRTH OF RELIGION IN RUSSIA

The Church Reorganized While Bolshevik Cannon Spread Destruction in the Nation's Holy of Holies
by Thomas Whittemore

[The article which follows was originally published in *National Geographic Magazine*, November 1918 (Vol. XXXIV, No. 5). Permission sought from the publisher to reprint was denied. However, subsequent research revealed that the copyright life of the article has long since expired, and the material is in the public domain. The article is here reprinted with a selection from the treasury of photographs which accompanied its original publication. It will appear later this year in a book from The St. John of Kronstadt Press with all of the photographs, along with an English translation of *The Shooting of the Moscow Kremlin* and additional photographs from that volume, by the hand of Bishop Nestor of Kamchatka, mentioned in the note below as the source for many of the photographs in *National Geographic*.]

The holy Kremlin of Moscow has become a Bolshevik fortress. From the 9th to the 16th of November, 1917, for more than seven days under a hurricane of fire, the city was stormed and finally carried by the Bolsheviks in terrible fratricidal war. Since then the sacred citadel has been playing a new and ignominious role in the history of Russia.

From the time of the building of the Church of the Beheading of St. John the Baptist and the little Church of Our Savior in the Forest, bespeaking the days when the acropolis was still a wooded hill, a multitude of churches and palaces, witnesses of Russia's glory, have written here a national document in stone. The history of Russia is the history of the monuments of the Kremlin.

During the bombardment a Chinese workman, looking on, was heard to say, "The Russian is not good; bad man; he shoots on his God."

Outraged and despoiled, the Kremlin is in bonds today, guarded by foreign mercenaries. The forty times forty churches of the white stone city seem to draw a little closer in answer to the trumpet calls of the Kremlin domes. The battered towers and shredded gates, from which red flags are defiantly hung in the face of Russia, still stand bravely to protect the sacred site.

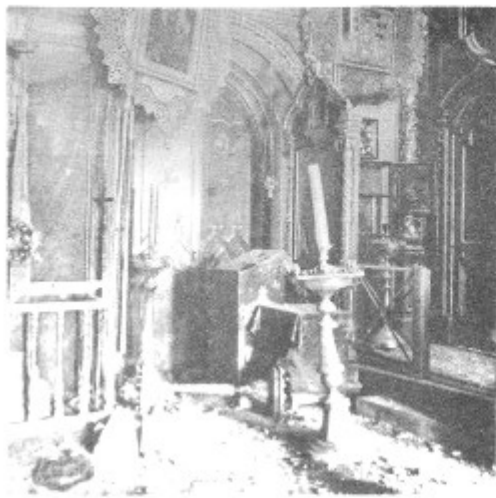
Deputations from the Sobor, or Russian Council, now sitting in Moscow, have abjectly to ask the Bolshevik committees' permission to hold services in the churches of the Kremlin. If the Bolsheviks dared, they would long since have declared the churches of the Kremlin to be museums, and so extinguished their light of faith.

The representatives of the Church have acted in fearless determination that the churches should continue to function, and have continued their sessions amid the violence and destruction raging on all sides of them.

Entrance to the once always open Kremlin is now only by permit, through the Troitsa gate. All day long a moving line of people on various missions, showing their passports at the window of a little wooden kiosk, beg to be allowed to enter.

A SCENE OF SACRILEGE WITHIN THE KREMLIN

Once within the walls of the Kremlin, one faces piles of ammunition, barbed wire, and ugly miscellaneous heaps of rubbish. Austrian, German and Lettish soldiers, some frankly in their enemy uniforms, are lounging about or standing guard. Army motor-lorries and cars carrying dark, sallow, un-Russian-faced government officials tear up through the gates, shrieking a curse, so it seems, as they enter upon all-hated Christian Russia.



The farther one walks about and sees the outraged fabric on all sides, the stronger becomes the feeling of grief. With indescribable emotion, one enters the resounding stone enclosure near the Cathedral of the Falling Asleep of the Mother of God. Here are still to be traced the stains of enormous pools of blood in which floated human fragments, tracked about by daring feet. [Many notes of personal experience and all the photographs of the Kremlin which illustrate this article were graciously given me in Moscow by my friend, Bishop Nestor, the distinguished missionary Bishop of Kamchatka, who took them himself in the Kremlin by permission of the Bolshevik government.]

THE USPENSKI CATHEDRAL

The Cathedral itself has been badly treated. A shell struck its central dome and, bursting among the five domes of smouldering gold, viciously smote a second. The hole in the chief dome between the ghostly frescoes of the saints measures 7 feet in length and nearly 6 feet in width. In the drum of the dome is an ominous crack.

DEVASTATION INSIDE THE CATHEDRAL

The damage has not even yet been examined in detail by architects, and it is not known, therefore, whether such wanton devastation can be repaired.

The window glass is everywhere smashed or shot through. Within the Cathedral there are strewn about splinters of a 6-inch shell, which exploded there, and fragments of white stone, brick, and rubble. The gold and silver candelabra, those constellations among which all within the church seems to float through space, are bent as by storm; the Altar and the Sanctuary are strewn with broken glass, brick, and dirt; the Shrine of the Holy Martyr, Patriarch Hermogen, is covered with fragments of stone and rubbish.

This is the church built by Fioraventi of Bologna, in which the Tsars were crowned and in which the earlier Patriarchs were laid to rest. It is the precious reliquary of Russia's rich inheritance of the treasure of the ancient Eastern Church.

THE MARVELOUS EASTER SERVICE

In the days before the suppression of the Patriarchate by Peter the Great, on Good Friday — or, as the Russians say, Great Friday — the Patriarch, in humble imitation of Our Lord's entry into Jerusalem, rode on an ass from the Church of Blessed Basil, across the mosaic of fluttering doves, through the Gate of the Savior, up to the Kremlin. But this year the new Patriarch, Tikhon, was

forbidden entrance in the ancient way. Indeed, it was late on Easter Eve before His Holiness knew with certainty that he should be allowed to celebrate in his own Cathedral on the morrow.

In spite of the desecration, amid the ikon-clouds of steadfast witnesses to the faith, the Patriarch officiated at Easter. There, on Easter Eve, for two hours before midnight, one hears the Acts of the Holy Apostles read. Meanwhile the lamps and candles, lighted one by one, swim like planets into our ken. The church swings in the shadows like a huge censer.

Then the gates of the sanctuary open and, in the vestments of royal purple, Patriarch, bishops, and priests, with silver and crystal crosses, like a torrent, flood the church with song: "Christ is risen!" they exclaim. "He is risen, indeed!" the people make answer.

The jeweled Gospels are thundered in different languages from the four corners of the church to all the earth. In the orchestra of voices the festival bell of the tower of John the Great companions the mighty voice of the Archdeacon, Rosov, the Chaliapine of the Russian Church.

A HOLY MONASTERY OUTRAGED

It is all a vision of forms and color of the Imperial Byzantine Court, in which the Church on earth pays her most splendid homage to Heaven.

A dreadful impression is produced by the present appearance of the Chudov Monastery, the "Wonder-working Monastery." The facade of the south side has been pierced by six heavy shells. In the rose-red walls are deep breaks and cracks and holes from 5 to 7 feet in diameter.

Two shells broke through the wall of the Metropolitan's apartments, in which a member of the Council, Benjamin, Metropolitan of Petrograd, was staying. Inside the rooms there is complete destruction. Fragments of furniture are mingled with heaps of stone and rubbish.

In one room a shell pierced the immense, thick wall near a window and destroyed it as far as an ikon of the Mother of God which stood near, but the ikon and the glass over it and the lamp hanging before it were uninjured. The church in the Monastery, where the relics of St. Alexis rest, did not suffer; only the windows were broken. The relics of St. Alexis had been carried to the catacombs church at the beginning of the firing.

There, beneath the low vaults, the Metropolitan, Benjamin; Archbishop Michael of Grodno; the Prior, of the Chudov Monastery; Bishop Arsenius, the Elder Alexis of the Zosimov Hermitage, and all the brethren offered their prayers, day and night, under the unceasing rattle of the guns which shook the walls of the church.

GERMAN INVECTIVES MAR CHURCH WALLS

In the Church of St. Nicholas, in the belfry of the tower of Ivan the Great, a shell crashed through a window and destroyed the east wall of the interior of the Sanctuary. The large, magnificent old Book of the Gospels, which was placed against the ruined wall, was thrown to the floor near the Altar. The front cover was torn off, and the precious ikons of the Resurrection of Christ and of the Evangelists adorning the book were broken and thrown about; many leaves were torn and crushed.

The Altar of Oblation was broken and the service books torn. All over the Sanctuary bricks were



The St. Nicholas Gate

destroyed by shot and shell. Miraculously, the age-dimmed interior of this remarkable little church is unharmed. The jasper floor which the Shah of Persia gave to the Tsar Alexis, the floor of many-colored jasper, like an Apocalyptic sea, binding the door-posts and lintels, set with precious stones, remains like a ponderous Byzantine cope-clasp.

The Church of the Archangel is scarred with the marks of shells. The Churches of the Resurrection and of the Deposition of the Robe, the oratories of the Ikon of the Mother of God of Pechersk, and the Church of the Forerunner, in the Borovitsk Tower, domes like a garden of Hafiz, or Omar Khayyam, all fell beneath the sacrilegious fury. The last-named church came in for severe usage, and some shots struck the ikons of the sainted Prelates of Moscow and the Mother of God of Kazan.

DIAMONDS AND PEARLS IN RUBBISH HEAP

The Patriarchal Sacristy, containing treasures of incalculable value, has been turned into a heap of rubbish, where, among sand, rubble, fragments of the walls and broken glass, the unholy hand digs for diamonds and pearls. The worst devastation has occurred in Room No. 4, which was pierced by a bursting shell. Here several glass cases and cupboards with precious ancient covers, or palls, ornamented with gold and precious stones, were torn to shreds. Some memorial palls were pierced and completely ruined.

A book of the Holy Gospels of the twelfth century (1115), of the Grand Duke Mstislav of

scattered about, with splinters of shells and various ecclesiastical objects, heaped up between the Altar and the Royal Gates; but the Altar itself, in spite of its nearness to the ruin, was uninjured.

In the Church of St. Nicholas lies a part of the holy relics of the Prelate Nicholas, a saint honored by all Christians and even by the heathen. The walls of the entrance to this church are written over with the most filthy and sacrilegious inscriptions and invectives, not only in Russian, but (more significant of the leadership in all this despoliation) in German. The entrance of the church where the relics lie was used as an outhouse.

MADMEN DIRECT A RAIN OF DESTRUCTIVE SHELLS

When raining destructive shells on the Kremlin, the madmen evidently decided beforehand not to spare one of the churches; and, in fact, traces of the crime are left on all. The famous porch of Lodgetti, of the Church of the Annunciation, from which Ivan the Terrible admired the comet, is

Novgorod, was injured by a splinter. Various precious objects and ornaments of the Patriarchs, such as mitres, gauntlets, church utensils, vessels and crosses, are all thrown out of the cases onto the floor and broken to pieces.

Another shell, in Room No. 6, destroyed a case containing Patriarchal vestments. The historical Russian ecclesiastical treasury, the noble monument of the past Patriarchal life of a great nation, is shattered.

Subsequently, after the Bolsheviks had assumed protection of the treasury and locked themselves into the Kremlin, these rooms were broken open and ruthlessly looted by some of their own company.

GEMS GOUGED FROM ORNAMENTS

In their haste to rifle the cases and in their indifference to the national significance of the treasury, these robbers wantonly ruined ecclesiastical ornaments by brutally gouging out the gems or ripping off their golden mountings, and by cutting out the jewel-studded medallions from the vestments made of ancient stuffs, in which weaver and goldsmith wrought with a mutual hand. Some of the treasure has been recovered, but most of it is either destroyed or irrevocably lost.

What hope is there for the safety of the Hermitage treasure brought from Petrograd in wooden boxes now lying in the Kremlin?

The Church of the Twelve Apostles is riddled with shot. Furrowed by shells and broken, its east end lighted by holes and cracks, it gives the impression of being held together by some miracle.

One shell pierced the wall from the south side, below the window, and burst in the church, causing much destruction; the standard candle-holders were broken and many ikons on the walls injured by splinters.

On a large crucifix, standing by the north wall, the outstretched hands of Our Savior were broken off. The figure was gashed with sharp bits of brick, and oil from the hanging lamps had poured over the whole. Red spots made a startling likeness of a living body covered with blood.

Some pilgrims who had succeeded in getting into the Kremlin, on approaching this sacred object, were unable to look at it and gave way to their grief, passionately embracing the feet of Christ crucified afresh.

The little Nicholas Palace, which formerly belonged to the Chudov Monastery, suffered severely from the attack. From the outside, one peers into great holes in the walls. Inside all is complete devastation. The great mirrors and other furnishings of the palace have been barbarously demolished, cupboards broken into, and their books, deeds and papers scattered through all the rooms.

The Church of Saint Peter and Saint Paul in the palace was pierced by shell and laid waste. The ikonostasis was broken, the Royal Gates forced open by the shock of the explosion, and the curtain rent in twain. Many valuable ikons were stolen.

The Law Courts are knocked about, and the cupola of the famous Catherine Hall is pierced by shell. In the rooms of the experts or detectives, the fools of revolutionaries, coming upon the poisoned organs, abortions, etc., had devoured them because they were preserved in spirits!

The Nicholas Tower and Gate, where Napoleon, in 1812, broke the ikon of the sainted Prelate

Nicholas, but which has remained uninjured since that time, has now been subjected to heavy fire and riddled with shot and shell.

The case covering the ikon of St. Nicholas is ruined; the canopy above the ikon is broken and hangs by a nail. On one side the image of the angel is broken and that on the other side of the image is pierced.

The representation of St. Nicholas between has been preserved, but around the head and shoulders there is one continuous pattern of shot holes. At the first glance it seems that there is no ikon, but, on looking more carefully through the dust and rubble, there appears first the stern face of the saint, with a wound on the right temple, and then the whole figure, considered always as the defense of the Holy Kremlin.

THE GREATNESS AND THE GLORY OF THE KREMLIN

The Gate of the Savior was till now honored by the traditional custom, where everyone who went through, even the foreigner and the pagan, bared his head as a mark of reverence. Now no one enters here and armed guards stand smoking cigarettes, scolding the passers-by, and quarreling among themselves.

The famous clock with the musical chimes is shattered. The hands stopped at the moment when a heavy shell broke into the Kremlin wall and left its indelible trail of blood and shame on this hallowed heart of Moscow.

One would like, as so many have said, to open the Kremlin gates that all people, not only of Moscow, but of all Russia, might see the ruin of their sacred places. What will wash away all the uncleanness, Russians ask, by which the Russian barbarism directed by the enemy has defiled the Kremlin?

It is impossible not to recognize that in the Kremlin are found the history of the art, moral strength, might, greatness and glory of the Russian land. If ancient Moscow is the heart of all Russia, then the altar of this heart is the Kremlin.

A sacrilegious attack upon it could be made only by madmen or by men to whom nothing is holy and who are incapable of understanding (whatever Russia's future is to be) the significance and importance of this monument of Russian history. It cannot be considered a sufficient reason that the artillery fire directed against the Kremlin had for its object to crush the handful of officers and cadets who were within.

Not daring to approach, Bolsheviks searched for them with shell, injuring now the dome of the Cathedral of Repose, now the Church of the Twelve Apostles, now the Tower of Ivan the Great, now the Chudov Monastery, and so on, in turn, almost to the last church.

Alas! This crazy fallacy is characteristic of the self-imposed government. What they did in the Kremlin they are doing today throughout Russia. One would like to believe that, if these men were once Russians, all consciousness of love for their country had been drained out of their hearts before their subservience to the enemies of all that is to a true Russian dear and holy!

Now these wounds have been bound up, as far as is possible, by merciful hands, as if bandaged, propped up by splints, and covered with sheets of iron, so that the winter shall not do still greater damage.

THE ORTHODOX CHURCH RISES FROM THE RUINS

A seventeenth century tale begins: "What man ever divined that Moscow would become a kingdom?" The twentieth century historian may wonder how the Kremlin could have been the target of such violence.

What further struggle and suffering await the Kremlin no one knows. No foreign eyes friendly to Russia remain in Moscow now to see.

The violent commotion which is shaking the life of Russia, typified physically by the wrecking of the Kremlin, is finding its first visible reaction in the reorganization of the Russian Church.

In the cities, where life courses more rapidly than in the country, the people, or a great part of them, are perceptibly returning to the Church, but in the villages a mental bias, which originated in the cities, amounting to absolute denial of the Church's moral and religious teachings, is apparently prevailing. The peasant's faith is shaken, but the Intelligentsia are again kissing the Cross.

The manner in which the revolution is affecting the Church, and its consequences with regard to external organization, is already sufficiently clear.

From the middle of the seventeenth century two opposite paths opened before Russia: the path blazed by St. Serge, and the path of Peter the Great. St. Serge's path led up to statehood in the moral consciousness of Russia. Peter the Great drove Russia into the establishment of an enforced empire held together by autocracy.

Peter, in his determination to centralize autocracy in Russia, placed at the head of the Church administration a *collegium*, to which was given the name of the Holy Governing Synod. This consisted of ecclesiastics of different grades, over whom, by Peter's decree, the reigning Emperor was instituted supreme civil judge. The Holy Synod was assisted by the presence of a High Procurator appointed by the Emperor, an official whose duty it was to see that the Synod's disposition should conform to the laws of the State and to its interests.

The Russian Church has not since that day drawn a free breath. No ordinance of the Synod could be promulgated, unless confirmed by the secular authority. The ecclesiastical members of the Synod were appointed and summoned to take part in its labors by the Emperor alone.

When, in 1917, the imperial power was abolished, the Russian Church faced the question of organizing her administration afresh. Under the past imperial regime, the secular element, in the person of the Emperor and of his representative, the High Procurator, assumed a predominance incompatible with the spirit of the canons of the Orthodox Church. There was danger that, as a consequence of the recent revolution, the head of the democracy might assume a like predominance. The only way out of this menacing situation was to convoke a council, which is the supreme normal organ of Church legislation, administration, and justice.

The Council assembled in Moscow on the 15th day of August, 1917. It was opened in the Church of the Falling Asleep (Uspenski Sobor), within the hallowed precincts of the Kremlin. The Metropolitan of Moscow, Tikhon, was elected President; the Vice-Presidents were the two Archbishops—Arsenius of Novgorod, and Antonius of Kharkov [later First Hierarch of the Russian Orthodox Church Outside of Russia—*ed.*]—and two presbyters, one of whom was Fr. Nicholas Lubeimov,

chief priest of the army and navy, and two laymen —Professor Prince Eugene Troubestskoi and the President of the Duma, M.V. Rodzyanko; later Mr. Alexander Samarin was elected a Vice-President.

“WE WISH TO HAVE A FATHER”

The first question to be settled was this: should the Patriarchate be restored? Some of the peasant members spoke energetically to this end, declaring that such were their instructions from their constituents. One of them said: “We wish to have a father.”

In Russia’s present condition a declaration from the most numerous class of the Russian people possesses a peculiar weight; but the idea of the restoration was vigorously opposed by a group headed by the liberal professors and by several priests. When, however, a considerable majority declared in favor of the Patriarchate, the opponents received the decision calmly, and most of them set to work heartily to assist in its realization.

So the Patriarchate was restored. But it was not restored in the form it had in Russia in the sixteenth and seventeenth centuries. In those days the Patriarch was invested with excessive personal power, which did not strictly conform to the spirit of the Orthodox Church.

The Council narrowly defined the position of the Patriarch as that of “the first among equals,” on a par with the other organs of the higher Church administration, the Holy Synod and the supreme Church Council, of which the Patriarch is president. He is awarded a position much like that occupied by the Patriarch of Constantinople, but with some extension of rights, compared to those given to the latter by the statute of his local Patriarchate.

THE ELECTION OF THE PATRIARCH

The election of the Patriarch took place during the time of the armed conflict in Moscow, when part of the city was cut off from the building in which the Council has its sittings. The election, however, took its perfectly regular course, a sufficient number of members being present.

Under strict observance of the rules for elections established by the Council, and with the participation of the members who represented all the Church elements, three candidates were chosen: Tikhon, Metropolitan of Moscow; Arsenius, Archbishop of Novgorod; and Antonius, Archbishop of Kharkov.

A few days later a solemn service was celebrated, after which three tickets bearing the three names were dropped into a special casket. Father Alexis (who is distinguishable by his black cowl and white beard and is sitting at the right in the second row of the Assembly), a holy monk and recluse, vowed to the solitude and absolute silence of the Monastery of Zosimov (a dependency of the Triitsa-Sergian Lavra), being thereto appointed by the Council, in the presence of the assembled people took out one of the tickets, on which was found to be inscribed the name of Tikhon.

As ordained by the Council, the Most Reverend Metropolitan Tikhon was at once proclaimed Patriarch of Moscow and All Russia. He represents the new birth of the free Russian Church, the new Father.

Two illustrations which accompany this article show the Council of the Sobor in session. At the end of the hall, within the enclosure of the chapel, sit the Patriarch, the Metropolitan, the Archbishops

and Bishops, the lay vice-presidents, and the secretaries. In the center sits Tikhon, the Patriarch, President of the Sobor. At his right is the Metropolitan of Novgorod, and just behind him Argafangle, the Metropolitan of Yaroslav, who, by the way, is the Russian Honorary President of the Anglican and Eastern Orthodox Churches Union. At the Patriarch's left are the Metropolitan of Kharkov and the Metropolitan of Kherson, and behind Kharkov are the Metropolitan of the Caucasus and the Metropolitan of Vladimir. They are all wearing the white cowl to distinguish them from the archbishops and bishops.

Opposite, facing the prelates, sit the other members of the Council. Speeches are made, not from the floor, but from the rostrum, on the left-hand side of the hall, facing the Assembly. The Council Chamber itself is on the second floor of the building.

The entrance hall below is the lobby of the Council, where members walk and talk together, often arm in arm, in animated discussion, and where laymen pause reverently to receive the blessing of Patriarch or Metropolitan.

Some of the bishops wear the Cross of St. George for valor on the field. In receiving the blessing the Russian opens his hands and puts them together and the prelate lays his hand in the open hands to be kissed after the blessing.

THE SANEST AND MOST DEMOCRATIC ASSEMBLAGE IN RUSSIA

The Patriarch, accompanied by a single footman, drives daily to the Sobor from his palace in an unpretentious carriage drawn by two black horses. He is often seen giving his blessing from the carriage window as he passes through the street, and there is generally a crowd of people pressing forward to receive his blessing at the door of the Council House.

The arrival of the Patriarch at the Sobor at 11 o'clock in the morning marks the opening of the session. The Assembly rises as he enters, "Many Years" is sung, and the House come to order.

Although there are perhaps no conspicuously outstanding and dominant figures in the assembly, it reaches as a whole the highest level of the Russian mind. Here sit men from all districts. It is an all-Russian assembly. There are many strong personalities and many men marked by singularly beautiful and consecrated devotion to their task; nor is there evidence of a desire on the part of any one to dominate, least of all on the part of the Patriarch.

I heard no uncommonly stirring speech-makers, but a good deal of clear, cogent statement. It is because there is nothing noisy or spectacular about the Council that it evokes profound respect as the sanest and most democratic, as well as the most spiritual, body of men now assembled in Russia.

In contrast to the picture Titian has left us of the Council of Trent, all the sittings are open to the public. So republican is the Sobor in its character that visitors who happened to be present when these photographs were taken were requested not to leave the hall. I have had the advantage of knowing the Patriarch and many members of the Sobor and acquiring, in intimate relationships, a knowledge of their hopes for Russia.

The election of the Patriarch is the first act of constitutional Russia. It has a precedent in the history of the Russian Church. Although not foreseen by the canons, a similar example may be cited in the election of the Apostle Matthias, of which we read in the Acts. This manner of election answers to

Russian ideals, and powerfully contributed to the joyful acknowledgment of the Most Holy Patriarch Tikhon as the person indicated by the will of God.

THE NEW PATRIARCH FORMERLY LIVED IN AMERICA

The man chosen to this high and responsible service is 54 years of age. In the world he was called Vasili Ivanovich Bellavin. He was born in the town of Toropetz, in the Government of Pskov, where his father was a priest. He was educated in the Church school of his native town, and later in the Ecclesiastical Academy of Petrograd. On leaving the Academy he was appointed master of dogmatic and moral theology in the Seminary of Pskov. In the capacity of teacher, he knew how to interest his pupils by his excellent method of instruction. In 1891, while carrying on this work, he became a monk. During the next year, 1892, he was named Inspector, and soon after Rector, of the Seminary of Kholm.

In 1897, on being consecrated bishop, he was elevated to the See of Lyublin, and in 1898, it is interesting for Americans to recall, he was translated to the North American diocese. In America he won universal respect and took an active part in the organization of the Russian Church in North America. It was in his time that the episcopal see was transferred from San Francisco to New York.

From America he was translated to Yaroslav in 1907. The people of Yaroslav fully appreciated the goodness of their Bishop and elected him an honorary citizen of the town. After his translation to the See of Vilna (also in 1907) Bishop Tikhon, in his generosity, made many gifts to various charitable institutions. He remained in Vilna until 1917, when he was called to Moscow.

Wherever in the Providence of God he has exercised his episcopate, Bishop Tikhon has proved to be exceptional in his simplicity, wide benevolence, and purely Christian character. A gentle, strong, learned man, he has written little. He has been rather a practical church worker, an accessible leader.

He compares with the Patriarch Philip, murdered under John the Terrible, and with Cranmer in England. It is therefore a great consolation for the Russian Church that, in these hard years of the life of the people, such a prelate should have appeared at the head of the government of the Church.

THE PATRIARCH'S WAY CARPETED WITH GOLDEN FLOWERS

The consecration of the Patriarch in the Kremlin was the first free act of the Church there after the fierce artillery fire of the Bolsheviks upon the Holy Places. At the door of the Chudov Monastery, on St. Alexis' day of this year, a little group of the faithful were waiting for the coming of the Patriarch to say the Liturgy. In place of the usual carpet spread for his entrance to a church, someone, just before he came, simply scattered dandelions in flower from the fields. In the sunlight the broken steps suddenly became paved with gold and malchite. A delighted smile touched the face of the Patriarch, and one seemed to see in his anxious eyes a belief that in these spring flowers in the midst of all Russia's woe grew the symbol of new life for the Holy Church.

When the question of the Patriarchate had been settled, the Council proceeded to organize a system of Church administration, ordering that periodic councils should be held in the future.

An important matter decided by the Sobor before its Easter adjournment was the reorganization of parishes. The Sobor restored to the parish much of the independence which it had enjoyed in ancient times, but which had been lost in the growth of bureaucratic centralization.

The Sobor was also obliged to provide answers to many social problems. The Sobor and the Patriarch addressed epistles to the clergy, the people, and the army, to strengthen their spirit against the growth of pernicious influences from without, poisoning the life of the nation.

The actions of the revolutionary government, directed against the position and rights of the Church, met with the Sobor's resistance. The latter body protested against the confiscation of the parish primary schools and the schools which prepared for the priesthood; against the abolition of Scripture study in all schools, and against the abolition of Church rights of property.

The measures just mentioned, as contrary to the proclaimed principle of separation of Church and State, were considered by the Sobor as being acts of tyranny against the Church.

However, it was the Patriarch, and not the Sobor, who played the most important part in the general movement for the defense of Church rights. His fearless epistles, addressed to the people, explaining the true significance of the measures adopted against the Church by the present rulers of the country, call upon the people to defend their faith and excommunicate the authors of the persecution. The Sobor upheld the Patriarch's authority as a representative of the Church in its relations with the outside world. It was a source of inestimable comfort to the devoted that the people ardently responded to the Patriarch's call and by peaceful mass demonstrations of their religious sentiments largely succeeded in putting a stop to the open campaign started against the Church.

THE CHURCH PROBLEM IN THE UKRAINE

In connection with the Ukrainian separatist movement, a group of Ukrainian public men raised the question of the separation of the Church of the Ukraines from that of Russia. It was decided to summon a special Ukrainian Church Council. As Regional Councils are provided for by the organization of the Russian Church, the Moscow Sobor did not protest against the summoning of a Sobor at Kiev, and the Patriarch sent his representative to Kiev with a message of greeting.

While the civil war which broke out in Kiev interrupted the work of the Sobor, tendencies were disclosed of a more moderate character than those advocated by the supporters of a complete separation from the Russian Church.

In the midst of the trials besetting the Russian people, mainly through their own guilt, the Church proves its vitality. It is now reconstructing its outer forms, which had greatly deteriorated during the past from Orthodox Church order. But outward forms are not vital; inner life is of far greater import. That source of inner life never ran dry in the Russian Church, in spite of the numerous defects of its outward forms, for the deficiency of which it often compensated.

Let there be no misgiving; the Church has aided Russia in every crisis. The Church which even in the nineteenth century produced such shining lights as St. Seraphim of Sarov and Father John of Kronstadt, besides hosts of others, that Church is sure to foster and develop its inner life, now that better conditions of external organization are secured.

In the present moment of confusion in Russia, the Church is the only institution which stands on its feet. May not the example of the Sobor well pave the way in due time for a similar triumphant reconstruction of the Russian body politic?

THE DEPOSITION OF THE PRECIOUS CINCTURE OF THE ALL-HOLY THEOTOKOS

Which the Holy Church Celebrates on the 31st of August

After its transferral to Constantinople from Jerusalem, the precious cincture of the all-pure Mother of God was enshrined in a golden coffer, which was placed under the imperial seal, in the church erected by the pious Emperor Theodosius the Younger; this church was built in honor of the all-holy Theotokos in the place called Chalcoprateia, which means "the Bronze Market."

Many years later, during the reign of Leo the Wise, it happened that his consort Zoe was afflicted by an unclean spirit, and the Emperor and his kinsmen grieved exceedingly over this and began to offer up fervent supplications to the Lord for the suffering Empress.

It chanced then that the Empress Zoe received a divine vision indicating that she would receive healing if the cincture of the all-holy Theotokos were placed upon her. The Empress told her husband, the Emperor Leo, of her vision, and straightway the Emperor asked the Patriarch to open the coffer. The precious cincture of the Mother of God was then revealed to be intact, completely untouched by the passage of time. All kissed it with reverence. And no sooner did the Patriarch stretch it out upon the Empress, than she was immediately released from the torment of the demon and received complete healing from her affliction.

Then with joy all glorified Christ God and His all-pure Mother, and, chanting hymns of praise and thanksgiving, placed the precious cincture in its golden coffer again, sealed it with the imperial seal and instituted a celebration in honor of the all-blessed Virgin Theotokos, to commemorate the miracle wrought through her precious cincture, by the grace, mercy and love for mankind of Christ our God Who was born of her.

Translated from the Russian by Isaac E. Lambertsen, from The Lives of the Saints in the Russian Language, as Set Forth in the Menology of St. Dimitri of Rostov, Vol. XII (August) (Moscow: Synodal Press, 1911), p. 614. Copyright 1987. All rights reserved by the translator.

In us unanimity is diminished in proportion as liberality of working is decayed. Then (in Apostolic times) they used to give for sale houses and estates; and that they might lay up for themselves treasures in heaven, presented to the Apostles the price of them, to be distributed for the use of the poor. But now we do not even give tithes of our patrimony; and while the Lord bids us to sell, we rather buy and increase our store. Thus has the vigor of faith dwindled among us; thus has the strength of believers grown weak.

— St. Cyprian of Carthage (†662 A.D.)

FROM THE PRESS BOOKSERVICE

(listings current as of 5/28/87)

Living Orthodoxy , back issues (*)		The Royal Martyr Sisters	\$6.00
individual issues, ea.	\$1.75	The Three Great Hierarchs	\$11.50
Vols. I-VII, loose, each:	\$10.00	Three Byzantine Saints: Daniel the Stylite,	
Vols. III-IV, V-VI, bound, ea.	\$25.00	Theodore of Sykeon, John the Almsgiver	\$8.00
Agape Community Newsletter, '73-'78	\$25.00		
St. John of Kronstadt:		Saints & luminaries, individual:	
Fr. John of Kronstadt (Bp. Alexander)	\$6.00	A True Holy Confessor of these Latter Times:	
My Life in Christ, hb.	\$25.00	Met. Philaret of New York City	\$0.75
My Life in Christ, paper	\$20.00	Blessed Athanasia	\$2.00
On Prayer (St. John of Kronstadt)	\$3.00	Elder Joachim of St. Anne's Skete	\$2.50
Spiritual Portrait of St. John of Kronstadt (*)	\$5.00	Elder Joseph of Optina	\$10.50
St. John of Kronstadt:		Fr. Herman: Alaska's Saint	\$3.00
Life, Service & Akathist Hymn (*)	\$5.00	Maria of Olonets	\$3.00
		Maximos the Confessor	\$4.50
Liturgical & Orthodox life aids:		Metropolitan Anastassy	\$1.00
1987 Church Typikon & Calendar(*)	\$5.00	Metropolitan Anthony	\$1.00
Orthodox Planning Calendar 1987(*)	\$2.00	N-Martyr Vladimir, Metropolitan of Kiev (*)	\$6.00
Book of Commemoration of Living & Dead	\$4.00	Papa-Nicholas Planas	\$5.50
Canons for Holy Communion	\$3.00	Righteous Youth Peter Michurin	\$2.00
Directory of Synodal Parishes, etc. 86-7	\$7.00	Seraphim's Seraphim	\$4.50
Divine Liturgy of St. Gregory(*)	\$3.50	SS. Euthymius, Ignatius & Acacius (*)	\$2.50
Foods for Paradise	\$7.00	St. Anna of Novgorod (*)	\$1.00
Kazan' Icon of the Mother of God:		St. Benedict of Nursia (*)	\$1.50
History, Service & Akathist (*)	\$2.75	St. Moses the Ethiopian	\$1.50
Lenten Cookbook for Orthodox Christians	\$7.50	St. Paisios the Great	\$3.00
Liturgy Commemoration pads (5x100, ppd *)	\$20.00	St. Peter the Athonite (*)	\$1.50
Old Rite Prayer Book	\$22.50	St. Sava the Sanctified	\$3.50
Prayers for Purity	\$2.50	St. Seraphim of Sarov (Zander)	\$7.00
Service of Preparation for Holy Communion	\$3.50	St. Spyridon of Tremithus	\$1.50
St. Herman Calendar 1987	\$2.50	St. Vladimir, the Enlightener of Russia (*)	\$1.50
St. Nectarios Wall Calendar 1987	\$2.50	St. Xenia, the Wandering Stranger	\$2.50
The Office of the Typica (*)	\$2.00	St. Xenia: Life & Miracles (Holy Trin. Mon.)	\$3.00
Translation of the Relics of St. Nicholas:		Suffering of SS. Adrian & Natalia (*)	\$1.25
Account and Liturgical Service (*)	\$2.50	Suffering of St. Eleutherius (*)	\$0.75
		Suffering of St. Stephen the New (*)	\$2.50
Saints & luminaries, collected:		The Holy Glorious Prophet Elijah	\$2.50
Glinsk Patericon	\$15.00	The Holy Martyr Dorothy	\$1.50
New Martyrs of the Turkish Yoke	\$15.00		
Orthodox Saints (Poulos), Vol. I (paper)	\$5.00	For children:	
Orthodox Saints (Poulos), Vol. III (hdbd)	\$9.50	Abraham and Sara	\$1.50
Orthodox Saints (Poulos), Vol. IV (hdbd)	\$11.00	Daniel in the Lions' Den (*)	\$2.50
Russia's Catacomb Saints, hdbd	\$25.00	The Three Children in the Furnace (*)	\$2.50
		St. John the Russian	\$3.00

Miscellaneous:

Jordanville: Holy Trinity Monastery \$5.00

Theological & historical works:

A Man is His Faith (Fr. Alexey Young) (*) \$3.50
 Against False Union \$2.50
 Apocalypse (Abp. Averky) \$10.00
 Apologetical Talks \$0.50
 Apostasy and Antichrist \$2.00
 Christ is in our Midst \$5.00
 Christ the Savior & the Jewish Revolution \$1.00
 Christianity or the Church? \$2.00
 Confession (Met. Anthony) \$5.00
 Dogma of Redemption (Met. Anthony) \$5.00
 Ecumenism, Communism & Apostasy (*) \$1.50
 Heavenly Realm (Fr. Seraphim Rose) \$5.00
 History of the Council of Florence \$6.00
 Illustrated Sayings of the Holy Fathers \$3.00
 Indication of Way into Kingdom of Heaven \$2.00
 Introduction to the Jesus Prayer \$0.50
 Letters from a Convert (*) \$3.00
 Little Russian Philokalia I: St. Seraphim \$5.00
 II: Elder Nazarius of Valaam \$5.00
 Met. Philaret of NYC: Selected Writings \$3.00

Mystical Theology of the Eastern Church \$9.00
 On Prayer, (Bp. Theophan the Recluse) (*) \$1.00
 Sit. of Orthodox Christian in Cont. World (*) \$1.00
 Orth. Dogmatic Theol. (Pomozansky), hdbd \$30.00
 Orthodox Teaching on the Holy Angels \$3.00
 Orthodoxy & the Religion of the Future \$5.00
 St. Tikhon the Confessor, Patriarch of Moscow:
 Life and Selected Writings \$7.50
 Stand Fast in the Truth (Abp. Averky) \$2.00
 Works, Vol. I (Abp. Averky) \$4.00
 Works, Vol. II (Abp. Averky) \$5.00
 The Just Shine Like Stars (Abp. Averky) \$5.00
 Teachings of the Holy Orthodox Church \$13.75
 The Arena (Bp. Ignatius Brianchaninov), hbd \$15.00
 The Church is One (Khomiakov) \$1.25
 The Church's Teaching About the Holy Spirit \$3.00
 The Future of Russia & End of the World (*) \$1.00
 The Orthodox Way (Ware) \$5.00
 The Place of Bl. Augustine in Orthodox Church \$3.00
 The Restoration of Orthodox Way of Life (*) \$2.00
 The Sacramental Life (*) \$3.00
 The Soul After Death \$5.00
 War on Christ in America \$16.00
 Way of the Ascetics (hdbd) \$5.00

Titles marked () are publications of the St. John of Kronstadt Press; please inquire concerning quantity prices.*

POSTAGE/HANDLING: orders to \$10, \$1; to \$20, \$2; to \$50, \$3; over \$50, \$4. Customers outside USA please allow an additional \$2/order. All remittances in US funds, please, to: **THE ST. JOHN OF KRONSTADT PRESS** (check or money order), Rt. 1 Box 171; Liberty, TN 37095. **Due to our limited resources, we must ask that all orders be prepaid** (an invoice charge will be added to charge orders which are accepted). Commercial accounts please inquire concerning terms.

The following leaflets are all priced at 25¢/single copy (plus P&H). Bulk prices on leaflets marked (*) are \$15/100; \$25/500; \$40/1000 (plus P&H). Leaflets marked (#) may be ordered w/ a custom 'For Information' imprint of 4 lines @ \$10 for each leaflet, regardless of quantity.

Appearance of the Cross in 1925
 Ascetic Podvig of Living in World (Abp. Laurus)
 Calendar Question
 Children & Prayer (*)
 Christian Love as the Basic Principle of Morality (Met. Philaret)
 Discourse in Iconography
 Emotional Development of Children; and On
 Christian Hope (Met. Philaret)
 First Ecumenical Council
 Holy Scriptures in Orthodox World
 How to Form an Orthodox Conscience (*)

Is There an Invisible Church?
 A King's Mercy Promised and Published for
 Criminals, and Shown to Those Who Repent
 Meaning of Christian Marriage
 Mystery of the Anointed Sovereigns
 Nature of Sin (Met. Philaret)
 On Signs & Miracles (Met. Philaret of Moscow)
 On the Rite of Churching
 On the Russian Church Abroad
 Orthodox Family (Met. Philaret)
 Our Living Mystical Church
 Persecution & Death of Fr. Maxim Sandovich

Prayer without Kneeling
 Prayer(*)
 Principles for a Pious Life
 Recognizing Misfortune or Trouble Leads One to
 Seek Deliverance (St. Tikhon)
 Sermon on Reading Spiritual Works
 Summoning of the 'Great Council' of the Orthodox
 Church
 The Jesus Prayer

The New Martyrs
 The Orthodox Church: Heaven on Earth(##)
 True Orthodoxy (Abp. Averky) (*) (#)
 What is an Orthodox Woman? (*)
 What is the Orthodox Church?
 What Orthodox Iconography Is (Kontaglou)
 Where is the Church? (##)
 Will the Heterodox Be Saved?
 (Met. Philaret of NYC)

Bookservice listings are carried in even-numbered issues of *Living Orthodoxy*.

ONLY FOUR POSITIONS REMAINING...

for bargain hunters at the original price for lifetime
 enrollments

Yes, the number is going down.... but the Press still needs the good will and trust of four more (sixteen of the original twenty "positions" have been filled) individuals who would like to support its work and at the same time acquire a "good deal" for themselves... assuming that we (and the world) last long enough for the "deal" to balance out.

A number of magazines (including LIVING ORTHODOXY) offer lifetime subscriptions (and there are a few for which we wish we had taken the offer when we could have afforded it)...but we know of no other *press* which makes such an offer for all of its publications...and for the St. John of Kronstadt Press this is a strictly limited offer at this rate: to the first twenty respondents.

This is the offer: A lifetime enrollment for the publications of the Press is yours for \$500 (\$600 outside USA). For this price, you will (a) immediately receive a packet containing all the works currently in print; (b) receive each year copies of whatever annuals are published (currently the Pocket Calendar and Typikon; in future also the Church Directory); and (c) receive a copy of each new publication of the Press as soon as it is available (foreign respondents please add \$100 to cover drastically higher postage costs). At present prices and rate of production of new titles (but both are steadily increasing), it would take about 15 years for you to recover your economic investment...but only a few months to recover your real investment: it will help to pay off the loan on the new press building and purchase materials with which to complete it...so that more work can be accomplished for the benefit of the faithful and those who thirst for the saving truth of the Faith. (Please note: LIVING ORTHODOXY, which has its own lifetime rate, is *not* included, nor or works which are only *printed* at the press, for other publishers.)

Those who are unable to amass this much capital at once, but who wish to take advantage of the offer, may purchase a lifetime enrollment with *eleven* (thirteen outside USA) monthly payments of \$50 each (the last will *almost* cover the additional interest cost incurred by the Press on the outstanding loans).

NEW TITLES FROM THE PRESS AND BOOKSERVICE

(see Bookservice listings for prices and P&H information)

The Life and Miracles of Blessed Xenia of St. Petersburg: A new printing of the original book on St. Xenia from Holy Trinity Monastery... welcome back to the bookshelves!

The Translation of the Relics of St. Nicholas: Account and Liturgical Service: New release from the Press, 32pp; service in larger type for ease of reading.

New leaflets from the St. Tikhon of Zadonsk Society: A King's Mercy Promised and Published for Criminals, and Shown to Those Who Repent (St. Tikhon); Christian Love as the Basic Principle of Morality (Met. Philaret); Emotional Development of Children; and On Christian Hope (Met. Philaret); The Ascetic Podvig of Living in the World (Abp. Laurus); The Nature of Sin (Met. Philaret); The Orthodox Family (Met. Philaret)

Metropolitan Philaret of New York: Selected Writings: 8.5x11, 24pp.; a short biography & account of the funeral service accompany some of Vladyka's basic writings.

St. Tikhon the Confessor, Patriarch of Moscow: Life and Selected Writings: (Vol. I) 8.5x11, 58pp. Several historical documents concerning St. Tikhon & articles by others concerning his life accompany several of his sermons and addresses.

The Church's Teaching About the Holy Spirit: (Met. Anthony Khrapovitsky). 8.5x11, 21pp. Basic dogmatic questions addressed in an article dating from the 1920's.

REDUCED PRICES ON ANNUALS

Effective immediately, all 1987 annuals will be available at a reduced price, for so long as supplies last. No back orders will be placed, orders being filled on a first-come first-served basis. Supplies on hand range from only a few copies of one item, to ample on others. So... if it would be convenient for you to have an extra copy in another location, or if you would like to take the opportunity to "try out" a calendar you haven't seen before, now is the time to do it! The following are available:

St. Herman Calendar 1987\$2.50

St. Nectarios Wall Calendar 1987\$2.50

1987 Orthodox Pocket Planning Calendar\$2.00

1987 Church Calendar & Typicon\$5.00

Please be sure to include P&H per the usual schedule with your order!

LITURGY COMMEMORATIONS PADS AGAIN AVAILABLE

After being out of stock for quite some time, the Press can again offer commemorations sheets for the Divine Liturgy. These are padded 100 per pad, provide ample space for commemorations of the living and the dead, and a few words of wisdom as reminders. The pads are available *only* in lots of 5 pads (500 sheets), at a cost of \$20 per 500, postpaid. (Special pricing is necessary as they do not qualify for bookrate shipment.)

AN ACCOUNT OF THE DEPOSITION OF THE PRECIOUS ROBE OF THE ALL-PURE VIRGIN THEOTOKOS IN THE CHURCH OF BLACHERNAE

Which the Holy Church Celebrates on the 2nd of July

During the reign of the pious Byzantine Emperor Leo the Great and his consort Verina, there lived in Constantinople two pious brothers of senatorial rank, whose names were Galvinus and Candidas. Having taken counsel together, they asked the Emperor to give them leave to go on pilgrimage to Jerusalem, to worship at the holy places; and receiving such, they set forth on their journey. When they reached Palestine, they travelled to Galilee, desiring to stay for a time in Nazareth, to see the sacred home of the all-pure Virgin Theotokos, in which, after the annunciation by the archangel and the indwelling of the Holy Spirit, she ineffably conceived God the Word. When they arrived there and offered up worship, they remained to spend the night in a certain little village not far away, since the day was far spent and night was upon them. In accordance with God's providence, they stayed in the home of a certain spinster lady of advanced years, a Jewess by birth, who led a life of purity. While she was preparing for them their evening repast, they noticed within the house a room apart, in which a great number of lamps were lit, incense was burning and from which a sweet fragrance was emanating. Around this room there also lay a number of the infirm. Seeing this, Galvinus and Candidas marvelled at such a strange circumstance, assuming that the room was the site of the observation of certain Old Testament rituals. When they later asked their pious hostess to share their meal, they inquired of her what the room lit with lamps and perfumed with incense contained, and why the sick lay about in it. At first, the woman refused to speak of what was concealed in her house, but she was unable to keep silent about the miracles worked by the object, and said to the senators: "Honored sirs, lo! all of these afflicted people whom ye see lying here are awaiting healing for their illnesses; for in this place the blind recover their sight, the lame regain the ability to walk, demons are expelled from the possessed, the deaf receive hearing, the tongues of the mute are loosed, and all manner of untreatable ailments are speedily cured."

Hearing this, Galvinus and Candidas began to question the woman all the more closely as to the reason that site had been given such grace and the power to work miracles. But the woman, continuing to conceal the truth, replied: "A tradition hath been handed down among our Jewish people, that God revealed Himself in this place to one of our fathers of old, and ever since this place hath been filled with divine grace, so that wonders are worked here."

Attending to the tale of the woman, Galvinus and Candidas burned all the more with the heartfelt desire to know the truth, just as had Luke and Cleopas, who said: "Did not our heart burn within us?" [Lk. 24: 32]; and they said to her: "Godly woman, we adjure thee by the living God to reveal to us the truth! We have undertaken such a long journey from Constantinople for no other reason than to see all the holy places in Palestine, there to offer up our prayers to God. And since we hear that a holy and wonder-

working place is situated in thy very house, we wish to know in detail why it hath been so sanctified and for what cause it worketh miracles."

Then, obliged by the name of God, the woman sighed from the depths of her heart and, shedding tears from her eyes, said to Galvinus and Candidas: "Distinguished sirs, the divine mystery of which ye now compel me to speak hath to this day never been revealed to anyone. But since I can see that ye are pious and God-loving men, I will relate to you this secret, trusting that what ye hear from me, ye will keep to yourselves and tell no one else. In this place I am keeping the robe of the all-pure Virgin Mary, who gaveth birth unto Christ God. When she was translated from the earth to the heavens, there was present at her burial one of my ancestors, a widow. To her was given, at the bequest of the all-pure Theotokos, this precious robe; and after she received it, she kept it reverently by her side all the days of her life. When she was dying, she gave the robe into the keeping of a certain maiden of her family, placing her under oath to preserve in purity not only the precious robe of the all-holy Theotokos, but also her own purity, to the honor of the Mother of God. This maiden also kept this robe with great honor all her life; and when her end approached, she committed the robe to another pure and honorable virgin of her race. Thus, over the course of many years, the holy robe hath been handed down from virgin to virgin, until it was placed in my lowly hands. And with me doth it remain, who am grown old in purity, having never married. But since there is in my family no such maiden to whom I may entrust this secret, I am telling you of it, that ye might know that, for the sake of this precious robe, which is kept by me in mine inner chamber, miracles are worked here. I entreat you to tell no one of this mystery, in Jerusalem or in any other place to which ye may go."

When they heard of the robe of the all-pure Mother of God, Galvinus and Candidas were filled with awe and an ineffable joy; and with tears they promised to keep secret what they had been told of the robe. They then asked the woman to permit them to spend the night in prayer in the presence of the holy robe in her inner chamber; and the woman did not forbid it.

Then, entering the room, they saw a coffer standing in a place of honor, which contained the holy robe; and they likewise saw the lamps burning round about it and sensed the powerful sweet fragrance. Bowing down in earnest homage, they began to offer up to God and the Theotokos fervent supplications and tears. They both had but one thought: to obtain this priceless treasure for the Imperial City. Afterwards, having spoken together, they took the dimensions of the coffer and committed them to memory, and likewise noted what sort of wood it was fashioned of. When the day dawned, they said their prayers and left that holy room, thanking the woman for permitting them to spend the night by the precious robe. They distributed generous alms to the poor in that place and set forth, seen off by the elderly woman, on the pilgrimage to Jerusalem they had planned. They promised their hostess to visit her again on their return journey, to venerate the precious robe of the all-holy Theotokos.

While they were sojourning in the Holy City, having worshipped before the life-creating Cross and

the Tomb of the Lord, and visited all the holy places in the environs of Jerusalem, Galvinus and Candidas summoned a carpenter and commissioned him to fashion a coffer of aged wood, in appearance and dimensions exactly as they described to him. When the coffer was completed, Galvinus and Candidas bought for it a covering woven of cloth-of-gold and set out on their return journey, taking the road to the old woman's house.

When they arrived at their destination, they showed her the golden covering, asking the woman to use it to cover the coffer which held the precious robe of the all-pure Mother of God. Then they besought the woman again to allow them, as she had previously, to spend the night in prayer before the coffer. Having received her permission, they fell down on their faces before the reliquary and watered the ground with their tears, earnestly entreating the all-pure Virgin Theotokos not to hinder them from touching the coffer containing her robe when they removed it. In the middle of the night, when everyone was asleep, they took up the coffer, and with fear bore it from the the house and set it in their chariot. At the same time, they carried into the chamber the coffer they had had made of aged wood in Jerusalem; and setting it in the place of the original coffer, they covered it with the golden cloth and stood in prayer until daybreak. When the dawn came, they thanked their pious hostess, bade her farewell and, having given out alms to the poor, set forth again on their journey.

They made great haste, travelling with ineffable joy. And when they reached Constantinople, they at first did not speak of the robe of the all-pure Virgin to anyone, desiring to conceal the priceless treasure they had brought with them. In time, they constructed in their house a little church, dedicated to the Apostles Peter and Mark, and there deposited the coffer containing the precious robe, in a secret place. But when they saw that they could not hide the robe of the Mother of God, because of the miracles worked through it, they went to the Emperor Leo the Great and his consort, the Empress Verina, and recounted to them, as well as to the most holy Gennadius, Patriarch of Constantinople, all that had transpired.

Filled with inexpressible gladness, they all went to the home of Galvinus and Candidas and entered their chapel. There, having brought forth the precious coffer, they beheld therein the holy robe of the all-pure Mother of God, unmarked by the passage of the centuries, and they touched it reverently and with awe, lovingly kissing it with lips and heart. Afterwards, taking it from thence, they bore it with glory in public solemnity to the Church of the Mother of God in Blachernae and there placed it in a shrine wrought of gold, silver and precious stones. Subsequently, they appointed that a festival be celebrated annually in honor of the robe, on the second day of the month of July, to the glory of the all-blessed Virgin Mary and of Christ our God Who was born of her, and Who is glorified with the Father and the Holy Spirit forever. Amen.

According to the testimony of the Byzantine historian Nicephorus (1295-1360), the Church of Blachernae enshrined not only the robe of the Theotokos, but her cloak (omophorion) and cincture as

well. This fact is also attested by Russian pilgrims. Stephen of Novgorod, who lived in the 14th century, says: "We went to Blachernae, where her [i.e., the Mother of God's] robe, cincture and cap lie; they lie on the altar table, in a sealed coffer." This is confirmed by the deacon Alexander and the deacon Ignatius, who lived in the second half of the same century. The Church of Blachernae burned down on January 19, 1434, and little remains to mark its site. Portions of the clothing of the Mother of God were transferred to other places. At least until the godless communist Revolution, there was a piece in Moscow's Cathedral of the Dormition (donated by Prince Basil Golitsyn), and another in the Church of the Annunciation, acquired in the 14th century by Dionysius, Archbishop of Suzdal'; furthermore, a portion of the Virgin's clothing is exhibited in Rome's Lateran Basilica. As is noted in the narrative, the feast of the deposition of the robe of the Mother of God was instituted during the reign of Emperor Leo I, in the second half of the 5th century. It was given greater prominence in 860, under St. Photius, Patriarch of Constantinople (857-867, 877-886) and Emperor Michael III (855-867) on the occasion of the conclusion of peace with the Russian military leaders Askold and Dir and the departure of the besieging Russian forces from the Imperial City. The Russians withdrew from Constantinople on June 25th, and on Tuesday, July 2nd, after a solemn service in Blachernae, the Patriarch and the Emperor decreed that thereafter, on that day, there be a solemn celebration in honor of the deposition of the robe of the all-holy Theotokos. At the same time, the precious robe of the Mother of God was transferred from the church erected by the Emperor Marcian and renovated by Emperor Leo I, to the Great Church (Hagia Sophia).

Translated from the Russian by Isaac E. Lambertsen, from The Lives of the Saints in the Russian Language, as Set Forth in the Menology of St. Dimitri of Rostov, Vol. XI (July) (Moscow: Synodal Press, 1910), pp. 28-35. Copyright 1987. All rights reserved by the translator.

AN ACCOUNT OF THE TRANSLATION OF THE PRECIOUS ROBE OF OUR LORD JESUS CHRIST FROM PERSIA TO THE ROYAL CAPITAL OF MOSCOW

Which the Holy Church Celebrates on the 10th of July

In the days of the right-believing Tsar and Great Prince Michael Feodorovich, Autocrat of all Russia (reigned 1613-1645), when His Holiness Philaret, the father of the Tsar according to both flesh and spirit, was Patriarch of Moscow (1619-1633), Abbas I, known to history as the Great, reigned as shah in Persia (1586-1628). Looking with favor on the young Tsar Michael, Abbas often sent emissaries to him bearing gifts; and in the same manner, the Tsar of Russia would send envoys to him with gifts. In the year 1625 from the nativity of Christ, during the month of March, there arrived in Moscow a certain dignified ambassador from Shah Abbas to the pious Tsar Michael, a man by the name of Urusambek. Urusambek brought with him a letter and many costly gifts for the right-believing Tsar Michael. And he also brought with him a letter and a priceless gift for Patriarch Philaret: the robe of our Lord Jesus Christ, enshrined in a golden coffer studded with precious stones. In his letter, the Shah of Persia declared that the robe of Christ had been found during the occupation of the land of Georgia

(Iberia) in the sacristy of the church of the metropolitans, where it was encased in one of the reliquary crosses. Having taken this robe, the Shah was sending it as a gift to the Patriarch of Moscow. In the same letter, the Shah glorified the great name of the Lord God and our Savior Jesus Christ as follows: "Whosoever will not honor Him [i.e., the Lord Jesus Christ] as God, let him be committed to flames without pity; and let him who kindleth the fire for such a blasphemer be counted worthy of every honor and glorified!"

His Holiness, Patriarch Philaret accepted with joy this great gift, more precious than all the most costly gifts on earth, and then summoned to himself the learned Greek elders who were in Moscow at the time. Some of these elders had come to Moscow from Jerusalem, others from Byzantium; and among them was a certain Nectarius, who later became Archbishop of Vologda and Great Perm, as well as one Joannicius, who not long before had arrived in Moscow with His Beatitude Theophanes, Patriarch of Jerusalem. His Holiness, Patriarch Philaret asked these Greek elders whether they knew anything of the robe of the Lord and what is said of it in the lands of the Greeks. Each of the elders related what he knew of the robe. Among them, Nectarius said: "When I was archdeacon to His Holiness, the Patriarch of Constantinople, it fell to me to go on an embassy from him to the land of Iberia because of certain needs of the Church. There, I chanced to visit a church known as 'Ileta', where I noticed on the right kleros, by the first pillar, many candles burning. I asked the priests present what this signified, and they replied that the robe of the Lord was there enshrined. They told me that it had been brought back to Iberia by a Georgian soldier who chanced to be in Jerusalem at the time of the Savior's crucifixion, and added that many miracles were worked by this robe."

Others among the Greeks told His Holiness the Patriarch that everywhere, both in Palestine and in Byzantine lands, the Orthodox unanimously maintain that the robe of the Lord is located in Iberia, for, present at the crucifixion of the Lord, there was a certain soldier from the land of Georgia, and this soldier won the seamless robe when they cast lots for it [see Jn. 19: 23-24], after which he brought it back to his native land and presented it as a priceless gift to his maiden sister. Afterwards, that soldier recounted all that had taken place in Jerusalem concerning the Lord Jesus Christ. The maiden, on hearing her brother's tale, came to love the Lord and kept His robe with reverence. Not long afterwards, however, the maiden died. While her life was ebbing away, she ordered that, in addition to the usual ceremonies, her body be buried with the robe of Christ. And this was done. With the passage of time, a large and beautiful tree grew up over the grave of that virgin. During the reign of the holy Emperor Constantine the Great [306-337], when Iberia was enlightened by holy baptism, a fragrant, healing myrrh began to flow from this tree; and all who were afflicted with any disease or infirmity, would anoint themselves with this myrrh and receive healing. The pious kings of Iberia, seeing such glorious miracles, erected around the tree a beautiful church, and appointed a bishop to officiate therein. When many years had passed and, as God permitted, the Persians invaded and conquered Iberia for the first time, they demolished the church in which was the myrrh-exuding tree. Subsequently, Iberia cast off the Persian yoke; but the tree was no longer there, and the healing myrrh no longer flowed from that

spot. Only a pillar remained to mark its site. Concerning the robe of the Lord, all unanimously averred that it was located in Iberia; many maintained that, in accordance with God's providence, it had been taken from the grave by the faithful, during the period of Persian captivity, to preserve it inviolate. But how it came later to be enshrined in the church of the metropolitans, no information has come down to us.

His Holiness, Patriarch Philaret, listened to all this information on the robe of the Lord and then he took counsel with the most reverend bishops of Russia (it was then the time of the Great Fast). After his meeting with them, a period of strict fasting and prayer was decreed. Later, having celebrated the all-night vigil for the Sunday of the Veneration of the Cross, His Holiness, the Patriarch ordered the robe of Christ our God and Savior placed upon certain sick persons, just as, in antiquity, the pious Empress Helena had laid the Cross of Christ upon a dead man to ascertain that it was genuine. And as the Cross of Christ was recognized then by the power with which it resurrected the dead man, so in like manner was everyone convinced of the authenticity of the robe of the Lord; for from it all the sick upon whom it was laid received healing and were speedily restored to health.

The pious Tsar and His Holiness, the Patriarch were filled with great joy over such grace. Subsequently, they ordered an honored and splendidly decorated place prepared in the great Cathedral of the Dormition, in the right corner on the west side, where there was a representation of the tomb of Christ the Lord. In that place they also enshrined the precious robe of the Lord. This robe remained in that church at least until the godless Bolshevik Revolution, where it was viewed and piously venerated by all. And healings continued to flow forth from it upon those of the afflicted who had recourse to it with faith.

Because the translation of the robe of Christ took place in the month of March, during the Great Fast, it was considered appropriate to transfer the celebration to the 10th day of July, which was the eve of the anniversary of the coronation of Tsar Michael Feodorovich. A special service was composed for the occasion by Cyprian, Metropolitan of Krutitsa, which is still celebrated by the faithful of the Church of Russia, to the glory of Christ our God, Who is worshiped with the Father and the Holy Spirit forever. Amen.

Translated from the Russian by Isaac E. Lambertsen, from The Lives of the Saints in the Russian Language, as Set Forth in the Menology of St. Dimitri of Rostov, Vol. XI (July) (Moscow: Synodal Press, 1910), pp. 260-263. Copyright 1987. All rights reserved by the translator.

OPINION: A PARABLE

The following parable and its commentary, submitted by a faithful reader and supporter of *Living Orthodoxy*, a deacon of the Church, is presented for consideration, thought and prayer. As is always the case with such editorial material, unless otherwise identified, it does not necessarily represent the official teaching or position of the Russian Orthodox Church Outside of Russia, nor the editorial position of *Living Orthodoxy*. The pages of this publication are in general open to such editorial material (whether in the form of articles or of letters to the editor) if (a) the material presented falls within the generally recognized range of opinion within the Church; (b) is tastefully, clearly, and respectfully presented; (c) comes from a source competent to speak to the issues addressed, and if space permits!

There was a man lying beside the road. He was beaten and bloody. He sat in the hot sun, shimmers of heat rose from the ground around him, but there was no shade. The air was still and not even the breath of the smallest breeze stirred. The monotony was broken only by the mumbling of the man. His body was a mass of bruises and, where not bruised, it was cut and scraped. Fresh blood flowed from the wounds covered with the dirt of the roadside. I stared at the man not knowing what to do or say, and then as I watched he began to scratch and tear at his wounds and to pick up stones with which he beat himself. His broken leg he twisted again and the pain shot through his face, and he cackled under his breath: "That'll teach you — fool!" Moved with great compassion, I drew closer to the poor man and stretched out my hand to somehow make him more comfortable and to clean the dirt from his wounds. But he looked up and screeched "Get away from me!" Startled, I backed up a step and sat down. As I sat there in the middle of the road, I noticed that just on the other side there was a spring of fresh water with a pool and some trees growing up around it.

"Come," I said to the man, "Let me help you over to this pool where you can shade yourself from the heat and wash your wounds."

"No!" the man shouted. "Get away from me and cease tempting me with such nonsense." As he spoke, he took up a handful of dirt and began to rub it into the wounds again.

"Why do you treat yourself so?" I asked. "You will grow sick and die. Already you must be weak from the heat and loss of blood."

"Go away, I warn you," threatened the man. "I know how to discipline my own body."

"At least tell me your story," I pleaded. "How did you get in such a state?"

"Stand away and come no closer," said the man, "and I will tell you my sad story. As I travelled down this road, I was set upon by my mortal enemy. We fought a terrible fight, each wounding the other grievously, and yet, even as I was about to deal him the winning blow, he cut my leg nearly off as you see here, and as I fell, the other became twisted and broken. As I lay helpless, he beat me severely until I was near to death and robbed me and left me to die. That is how I came to be here."

"But why," I asked, "do you torment yourself so? Why do you not pull yourself across the road to this little pool and wash yourself and rest in the shade?"

"No!" he cried. "I must teach my body a lesson. My legs failed me when I needed them...."

"But they were hurt!"

"No matter! They should not have failed me. And my arms and hands failed to defend me. I must punish my body — it was not perfect, and so now it must be punished!" And again, he began to beat himself with such fury that I was afraid he would die.

Is not this man like our own Church? We have been attacked by the enemy and parts of our body have been sorely wounded, some even to the point of being nearly severed. How do we respond? — by seeking healing and rest, allowing our Church to be restored and healed by the Living Water? No — rather, we beat the injured and ailing parts of the Church, seeking even to cut them off because they are not perfect. We aggravate old wounds, constantly reopening them and filling them with more dirt, making them bleed all the more. How then are we to meet our enemy in battle and defeat him if we are so weakened and refuse to heal?

We must cease this behavior which is none other than insane. We must drag our body — our whole body — to the Living Water to be healed. Let us seek reconciliation with the other parts of the Orthodox Church, rather than continue to push them away and find fault in every action. Let us clean and bind up the wounds once and for all so that they may heal. And when we injure a part of our own bodies, do we not favor that part, expecting less work than usual until it is healed? So also let us promote healing by favoring the injured members of Christ's Body so that when the enemy strikes again, he will not find so easy a victory but rather a strong foe, battling him with all the power of God. If we would be victorious, we must heal our wounds.

"Go and learn what this means: I desire mercy, not sacrifice."

In the aftermath of the recent difficulties within our Russian Church Abroad, we must all the more look toward healing the wounds inflicted by Satan. We have just seen and felt, first hand, the effects of such a battle. As always, our bishops have worked hard to lead this little flock aright and to guide us through this difficult world so that the Orthodox Church might remain as a light set upon a hill, and as salt to season the earth. Now when we are divided and weak, Satan will renew his attack with even greater fervor. In response, we must continue to seek out ways that the wounds can be healed and that the Church can be made stronger. Above all, pray, for it is by the grace of the Holy Spirit that we, the Body of Christ, will prevail against the gates of hell. It is by our prayers and the prayers of all the saints and especially by the prayers of our Most Holy Theotokos that the Church will be preserved. How should we respond to the tragedy of lost brethren? Pray!

—Fr. David (Moser)

Ready kindness shown to the saints is piety towards Christ, and he who ministers zealously to the poor man becomes a comrade of Christ —not only if he is rich and shares great possessions, but even if he offers to the needy a cup of cold water which he gives a disciple to drink in the name of a disciple. The neediness of the disciples, which to the worldling is poverty, is a source of true riches to you, O man of wealth, for you become thereby a co-worker with Christ. You nourish the soldiers of Christ, and this, not under compulsion, but willingly. The kingdom of heaven does not employ force, nor does it exact tribute, but it welcomes those who freely offer their goods, so that, in giving them away, they may receive, and may be honored in bestowing honor, and that, in sharing their temporal possessions, they may become partakers in eternal blessings. These thoughts let us ever keep in mind and before the eyes of our soul, that, when opportunity offers, we may not pass it by and lose the present occasion in awaiting another; for, while we are waiting and postponing, we might be overtaken by death.

— St. Basil the Great (from "On Mercy and Justice")

In Holy Memory of His Grace Theophan, Archbishop of Poltava and Pereyaslavka

On the One Hundredth Anniversary of His Birth: 1872-1972

by Archbishop Averky

“And there among all the brethren, among the Russian monks, stands the diminutive figure of a prelate. It is difficult to speak about such people; it is difficult even to approach them. With great reverence and trembling you bow to the ground before him, begging for his blessing. And, not looking him in the face, you receive from him a sweeping sign of the cross, somewhat jerky and abrupt, performed by his small, withered hand. You feel particular reverence when you glance at his face: he has a thick, somehow childlike upper lip, a little black beard, long wavy hair almost to the waist, and slightly slanted eyes with a klobuk resting above them. He is a great faster, a prayerful and exceptionally spiritual man who has already beheld the heights and the heavens, those bright horizons which are visible to those semi-earthly people, those angels in the flesh who live not in this world” (Hieromonk Cyprian, “Vessels of Prayer” Belgrade 1928, p. 2).

This touching description presents with unmatched vividness and clarity the wonderful and truly other-worldly appearance of the great prelate of our times, His Grace Theophan, Archbishop of Poltava and Pereyaslavka. He spent the first years of our emigration in the Serbian Monastery of St. Parasceva, where, with the blessing of the Serbian Church, there gathered some of our Russian Orthodox monks, finding themselves exiled from our homeland which was enslaved by the ferocious yoke of atheism.

Last year (1972) marked the centennial of the birth of this genuine pillar of our contemporary Russian Church, and it is somewhat disconcerting and puzzling that none of us who live abroad in freedom bothered to celebrate this anniversary. We undertake this holy work and will try to accomplish it in a manner befitting his precious memory.

His Grace Theophan of Poltava and Pereyaslavka — the title he bore when he emigrated from Russia in 1920 — was called Basil Dimitrievich Bystrov in the world. He was born on January 1, 1872 in the village of Podmosh in the Province of St. Petersburg and was the son of the local village priest. After graduating from the Theological School and the Seminary, he enrolled in the St. Petersburg Theological Academy, having received the highest score on the entrance examination. He studied at the Academy, continuing from year to year as first in his class, graduated in 1896 as valedictorian, and was given a fellowship at the Academy. In 1897 he was appointed docent in the Academy's Biblical History Department. In 1898 he was tonsured a monk, and soon thereafter ordained hieromonk. In 1901 he was promoted to the rank of Archimandrite and appointed Inspector of the Academy. In 1905 he was awarded the degree of Master of Theology for his thesis entitled “The Tetragram, or the Divine Name of *Jehovah* in the Old Testament.” In the same year, he was promoted to the rank of full professor and tenured as Inspector of the Academy.

On February 1, 1909 Archimandrite Theophan was appointed Director of the St. Petersburg Theological Academy. Then on Sunday, February 22, the second Sunday of Great Lent, on the day commemorating St. Gregory of Palamas, Archbishop of Thessalonica, in the Holy Trinity Cathedral of the Alexander Nevsky Lavra, Archimandrite Theophan was consecrated Bishop of Yamburg, fourth vicar-bishop of the St. Petersburg eparchy. His Grace Anthony, Metropolitan of St. Petersburg and Ladoga, performed the consecration together with the members of the Holy Synod and other hierarchs in attendance, of which there were altogether thirteen.

At his ordination Archimandrite Theophan gave a marvelous speech, a sincere outpouring of his holy soul, profoundly foreign as it was to all worldly aims and endeavors. His words speak for themselves and vividly portray this radiant individual, newly consecrated as a pastor of God, who was “not of this world.”

“Your Holiness, Archpastors Wise in God!

“The word of God, which summons men to the pastures of God’s Church to perform the duties of pastors, of whom the Church has had such great need throughout its history in the world — this summons has finally reached even unto me.

“With what feelings do I receive this summons from God? Personally, I have never desired this service, have not sought after it and, insofar as I was able to, I have even avoided it. If, however, in spite of my own intentions, I am summoned to this service, I believe that it is indeed God’s will and that by means of visible circumstances the Lord Himself is invisibly summoning me, by His authority He is ordering me to undertake the burden of this new service.

“If such is God’s will for me, then may it be blessed! I accept it. I accept it with fear and trembling, yet without sorrow or dread. This should not surprise anyone. I know better than anyone else my own spiritual and physical infirmities and my own wretchedness. Only a few years separate me from the abyss of non-being, from which I was summoned into being by an omnipotent gesture of the Divine Will. Since my introduction to being, I have observed in myself a constant existential life-and-death battle which takes place on both the physical and the spiritual planes. O, how difficult this battle in me is at times, but may I give thanks to the Lord for it!.. It has rooted deeply in my heart the saving truth that I myself am nothing and that the Lord is all things to me. He is my life, He is my strength, He is my joy. The Father, Son, and Holy Spirit, the Trinity which is Holy, Supernatural and Divine, and which sanctifies every being which is endowed with reason and which tirelessly searches for It with love and beholds It. On this momentous day I direct my spiritual gaze with faith and love to this Supernatural Trinity. From It I expect help, comfort, cheer, fortification and enlightenment for the great and laborious service which awaits me. I sincerely believe that as the Holy Spirit once descended on the Apostles in the form of tongues of fire, proceeding from the Father through the Son, and invisibly

abided in them and transformed their infirmity into strength, so will He descend on my wretchedness and fortify my infirmity.

"I sincerely and humbly beg you, Archpastors wise in God, on this momentous day of my consecration as bishop in the Cathedral of the Holy Trinity, together with the entire congregation of prayerful and faithful children of God's Church, to offer up to the Holy Trinity a sacred prayer for me, that It might abundantly clothe me with all the gifts needed for my new service: that It might open my mind to understanding the Divine Mysteries, that It might fortify my will to serve God, that It might kindle in my heart the fire of life-giving Divine Love, which is so indispensable for a pastor of human souls in this human life filled with suffering!

"May all of my service and all of my life bring glory to the Triunitary Lord, to whom is due all honor and worship unto the ages of ages! Amen." (Supplement to the Church Gazette of the Holy Synod, No. 9 for 1909).

The solemn ceremony of consecration was conducted by His Grace Metropolitan Anthony (Vadkovsky), who afterwards, when bestowing the staff on the newly-ordained Theophan, Bishop of Yamburg, delivered the following speech:

"Right Reverend Bishop Theophan, beloved brother in the Lord!

"Eight years ago, when bestowing on you, then a newly-appointed Archimandrite, your crozier, I said to you: 'Bear the obedience given to you with meekness and patience, searching not for personal good, but for the good of those who are entrusted to you at our *alma mater*, the Academy.' Now, on this solemn day of your consecration as bishop, it is God's will and my duty to bestow on you a new crozier — a bishop's staff, a symbol of your new authority and service as a pastor in Christ's Church. On behalf of all the archpastors who today have ordained you bishop, I greet you, and pray that the Lord may make you a blameless worker in His field, one who correctly fulfills the word of Christ's Truth. The Lord taught His disciples to recognize that He Himself gave them joy and life which nobody would take away from them. And this life given by the Lord is not that ordinary life about which we think and speak so often and so much. Man's understanding differs from that of the Lord. Those whom we perceive as dead may be alive for the Lord, and, conversely, those whom we perceive as alive may be corpses to Him. 'I am the resurrection and the life,' the Lord said to Martha, the sister of Lazarus. 'I am the vine, ye are the branches,' He told his disciples, and through them He said it to all of us who believe in Him. Only when we have through faith grafted ourselves onto the Life-Bearing Vine are we truly alive and capable of bearing fruit. This is an inner life, being spiritual in essence, a life which is invisible and can be perceived and recognized only by those who live it, and which can be observed not by external eyes, but only by inner eyes. 'Yet a little while,' said the Lord, 'and the world seeth me no more; but ye shall see me: because I live, ye shall live also' [Jn 14:19]. You, beloved brother,

know this life in Christ and with Christ. In the speech you gave on this occasion of your being named bishop you confessed before the congregation of pastors that your life, your light, and your joy are in Christ. Abide in this life and thrive in this joy. May the grace of God which has descended on you in your consecration as bishop strengthen you in this life and may it fortify and shape you in living communion with Christ, that you may bear much fruit. With a prayer in our hearts we wish you, brother, everything in Christ.

“May the Lord help you to preserve your flock, and from it may the Lord bring forth righteous ones for His Harvest, which is said to be great, yet the righteous are few. I bestow on you this new staff and repeat again what I said to you eight years ago: Bear the obedience given to you with meekness and patience, searching not for personal good, but for the good of those entrusted to you at our *alma mater*, the Academy.

“Receive from my hands your new staff, a bishop’s staff, and may the Lord direct the path of your pastoral work to your salvation and that of your flock, and to the glory of His Holy Church!”

Vladika Theophan fulfilled his duties brilliantly and, realizing the testament of the pastor who ordained him as expressed in the speech cited above, he served with meekness and patience, and at the same time with great dignity, and with the unbending conviction of an archpastor he executed the obedience he was given as Director of the St. Petersburg Theological Academy.

Times were hard! “Freedom” of every kind was proclaimed. Even many professors of our institutes of higher theological learning succumbed to this temptation. Many were allured by “academic freedom,” which in their mind included a protestant variety of free-thinking which was flourishing greatly at that time, and which directly contradicts the academic philosophy of genuine Orthodoxy.

Being an expert on the Holy Scriptures and the works of the Holy Fathers and a faithful champion of true Orthodoxy, His Grace Theophan of course could not, as Director, compromise himself to this unhealthy trend. On many occasions his attitude served as grounds for conflict between himself and liberal professors who, when they became frustrated because he refused to yield, went so far as to complain about him to Metropolitan Anthony.

Subsequent to one such complaint, Metropolitan Anthony invited Vladika Theophan to his cottage to explain the situation. “The professors complain,” he said, “that you are obstructing academic freedom.”

Instead of answering, Vladika Theophan recited to the Metropolitan the following paragraph of the Statutes of the Theological Academy: “The Director of the Academy is responsible for the spiritual direction of the Academy.” Then he gave the necessary explanation of just what sort of free-thinking

and anti-Orthodox ideas certain professors were taking the liberty of presenting to the students at their lectures. The Metropolitan had to agree that the Director was correct in opposing this.

During his tenure as Director of the St. Petersburg Theological Academy, Vladika Theophan was especially instrumental in reviving the religious and moral atmosphere there. He even started a movement among the students, a sort of school of "Theophanists," as they were called. He greatly uplifted their religious spirit and mood, in a manner reminiscent of the Holy Fathers of the Church, for whom he painstakingly nurtured in his students reverence and honor, inspiring respect for their great authority in all things regarding Christian faith and piety.

Indeed, many of them complained only that ill-health sometimes forced the scholarly bishop-ascetic to leave the Academy and convalesce in southern Russia. There his health improved significantly, giving him new energy for his blessed labors.

Throughout the rest of his life and his service as an archpastor right up to his (regrettably) relatively early repose, Vladika Theophan was a decisive and uncompromising opponent of every kind of modernism, liberalism, and free-thinking, the things which undermine genuine Orthodox teachings about faith and piety and which shake the foundations of true Christian philosophy. This philosophy is clearly expressed in the divinely-wise works of the great Fathers of the Church, those pillars of Orthodoxy whom Vladika Theophan studied with astonishing thoroughness and profound sincerity. When people came to Vladika Theophan with theological questions or with questions concerning Christian morality and spirituality, he avoided answering in his own words, and went straight to his bookcase where he kept the priceless treasures he so cherished in his childhood — the works of the Holy Fathers. He instantly found exactly the answer needed for the question at hand in one book or another. Thus his visitors left completely satisfied, knowing that they had received an authoritative solution to the problems which had troubled them, an answer which was beyond doubt and undeniably correct.

Indeed, one could say that Vladika Theophan was a walking encyclopedia of theology and of everything regarding Christian spirituality. The reason for this was that he was not only a learned theologian "by God's grace." He in addition led an ascetic spiritual life, a life which reveals much of what remains hidden from people who live by their intellect alone (by "intellectualization," to be more precise) and who lack the genuine spiritual conviction in all theological issues which is engendered by faith and by intense ascetic labors in one's private spiritual life.

An archpastor and an ascetic — this is what Vladika Theophan was in his life! His labors in prayer were astounding. Not only did he unfailingly perform his daily monastic rule and often spend the night in prayer, but he always attended all the services which were held in the nearby church and, if he was unable to do so, he read all of the services for the entire day in his cell, standing at the lectern in front

of the icons using the service books in his possession. He did this even when he was traveling by train. He always had his priest's prayer book with him, from which in such circumstances he always read all of the services of the day.

This devotion to prayer shone brightly in his face, one glance at which inspired reverence in the faithful, and it raised him to great spiritual heights, endowing him with amazing spiritual foreknowledge. It often happened that he foretold or warned people of an event which then transpired just as he had predicted and many people consequently repented that they had not heeded his warning in time.

Even his outward appearance, his speech and mannerisms, reminded one of the renowned ancient pastors of our Church of Christ. Indeed, gazing at him and hearing his words, one thought: without a doubt, such were they, all the great pillars of Orthodoxy! He was a man of unusual restraint, decorum, and tact in addressing others, a stranger to the undue familiarity and cynicism so popular in our day. He greeted all who came to him, especially those with spiritual questions, with loving consideration and showed sincere sympathy in response to every sorrow and need — such were the personal characteristics of our dear pastor. “No one walks away from him unfulfilled or un comforted, but for all there is sweetness in seeing his countenance and in the affable sound of his words.” These words conclude the akathist to St. Seraphim and could certainly be applied to our pastor as well. Only to the enemies of Christ's Church and to all the free-thinkers and modernists who undermined the very foundations of our Church and of Orthodox philosophy was he stern and intransigent, refusing to make any sort of compromise. The Church and her holy Truth were dearer to him than anything on earth and for her sake he was always prepared to sacrifice his personal well-being and success. He proved this by his deeds many times over throughout his whole life, never in any way seeking personal gain, but rather fighting exclusively for the triumph of Truth. If he saw that there was nothing he could do, then he simply withdrew to one side, for he did not want to participate however indirectly in any sort of falsehood or error. In such cases he was altogether inexorable.

He could never endure vulgar expressions or coarse words, impropriety or obscenity in conversation, and immediately withdrew if such conversation was initiated in his presence, no matter whose company he happened to be in. The spiritually refined, gentle and delicate nature of his elevated soul did not allow him to listen to such things and such company was entirely foreign and unacceptable to him. There were many who disliked him and envied him because they sensed or recognized his unquestionable spiritual superiority. Those who were truly spiritual themselves, however, valued his incorruptible straightforwardness and the loftiness of his righteous soul and bowed reverently before him.

Vladika Theophan took the monastic vows very seriously, completely in keeping with the lofty teachings of the Holy Fathers and Ascetics on monasticism. Consequently, he carefully interviewed all who came to him requesting monastic tonsure. He not only opposed those with careerist motives,

but at times refused to tonsure even those who had sincere and good intentions but did not properly understand the profundity of the matter and, most importantly, the essence of monasticism. Thus, for example, if when he asked someone why he wanted to become a monastic, the individual answered that he wished "to serve Christ's Church," Vladika would tell him that it was certainly not necessary to become a monk in order to do so, and that one could serve the Church without taking monastic vows. He would carefully and thoroughly investigate their temperament, and agree to tonsure only those who properly understood what was involved. By his caution in dealing with those who sought monasticism (especially among the students of the Theological Academy who sometimes sinned by having careerist goals), he avoided many ruinous errors which could have had very serious consequences for those who carelessly toyed with the idea of monasticism, but did not have a profound understanding of this lofty and holy concept, and who lacked the requisite inner temperament and spiritual training. Vladika Theophan strongly emphasized that it was absolutely necessary for those who take on monasticism to have proper, reliable spiritual guidance and to be in complete obedience to an elder "unto the grave." Again, this was in keeping with the teachings of the Holy Fathers and Ascetics.

Vladika Theophan was a remarkable preacher. The very style and character of his sermons, not to mention their precious content, reminds one of the teachings and instructions of the great Fathers and Teachers of the Church, with whose spirit he was infused. He had much in common with Bishop Theophan the Recluse of Vishenki, whom he greatly loved and esteemed and whose life he strove to imitate. He also withdrew into seclusion during the last years of his life, while he was in France among those who were devoted to him, and who allowed him to end his life in complete prayerful isolation, having severed all ties with the contemporary world which contains more evil than ever before. It is possible that he was not tonsured with the name Theophan just by chance, but rather as a consequence of his decided spiritual affinity with this great Russian pastor who reposed in 1896, not long (only two years) before Vladika Theophan's tonsure as a monk (in 1898).

Vladika Theophan was such a strict faster that even his external appearance was genuinely icon-like — he was lean and his face was waxen. He seriously impaired his health with his labors of fasting and was unwell his whole life, this probably being the cause of his comparatively early repose (at only sixty-eight years of age). His voice was so weak that when he delivered sermons he had to walk out to the middle of the church, and those who wished to hear his words gathered close around him on every side. Later, he even began to write out his teachings and one of the priests serving with him read them aloud from the ambo. A distinctive feature of his sermons was their profundity, reminiscent of the Holy Fathers, together with their simplicity, which made them comprehensible to all. He expressed himself in powerful and elevated language without the slightest hint of vulgarity.

Vladika conducted services with such reverence and such profound prayers that his prayerful mood was subconsciously conveyed to all: to those who served with him, to the acolytes, and to all the faithful. He stood in the church with his head bowed as if unaware of his surroundings and did not

permit himself to say even one superfluous word to anyone. Indicative of this is the reaction of the reverential-minded faithful to his service in the church, and to his prayerful external appearance in general. When he performed the Divine Liturgy in the ancient Church of St. Athanasius of Alexandria in Varna (Bulgaria), which was given to the local Russians for their use by the Bulgarian Church, the congregation of this church, righteous-minded and patriarchal Greeks who lived thereabout told us: "When your Vladika sits on the high place in the church, it seems as if the Blessed Athanasius himself has come to his church and is performing the services through him. One Greek woman, in whose house Vladika once spent the night, was surprised that when she came in to clean up in the morning the bed appeared to be untouched. Obviously, Vladika spent the whole night preceding the Liturgy in prayer and did not go to bed.

It is not surprising that, given Vladika Theophan's strict ascetic life, as happens with many genuine ascetics, he experienced frightful episodes of the sort that the enemy of mankind uses to try to force people who lead an ascetic life to give up their labors. These were the same sort of episodes that we know of from the Russian ascetics Saints Sergius of Radonezh and Seraphim of Sarov. Vladika Theophan's frightening episodes have been reported by those who served as his cell-attendants, and even by the Right Reverend Seraphim who rode with him in a sleeper car on the Sofia-Varna express (in Bulgaria), and who was at that time in charge of the Russian ecclesiastical communities in Bulgaria. Once, when they were riding together in the same compartment, something woke Vladika Seraphim in the night and he saw in the middle of the compartment a big black cat with eyes of burning flames. Then the loud voice of Vladika Theophan resounded, "In the name of Jesus Christ, the Son of the Living God, I adjure you: be gone from me, unclean one!" The cat snorted, spraying fiery sparks in all directions, and disappeared. Since that time, as Vladika Seraphim has stated, he tried to avoid spending the night in the same place with Vladika Theophan because he was so shaken by this experience.

In Varna, where Vladika Theophan went from Sofia to spend the summer, his admirers rented him a modest rural cottage five kilometers from town. In the cottage there were only two rooms and a kitchen. Vladika lived in the front room which opened onto the veranda; the second room was empty, and beyond it was the kitchen where Vladika's cell-attendants stayed. They took this duty upon themselves voluntarily and served all of Vladika's needs. One of them was an elderly merchant from Moscow, Kh., another was a middle-aged but by no means old cossack from the Urals, S., and the third was a young student, T. At first they took turns spending the night in the kitchen, but later they began to go home late at night after doing all that Vladika required. The reason for this was certain mysterious phenomena which frightened them. In the empty room between the kitchen and Vladika's cell somebody's footsteps would suddenly resound, clearly audible, although there was nobody there. Then it seemed as if some unseen person were throwing whole handfuls of sand or dirt in through the windows of the cottage, and there were other unexplained noises of this sort. When this happened, Vladika's voice, which was usually soft, could be heard very loud and strong, clearly articulating, "In

the name of our Lord Jesus Christ, the Son of the Living God, I adjure you: be gone from me, unclean one!" Then everything grew quiet and calm.

According to the cell-attendant S., at midnight the sound of various falling objects could be heard, and this also ceased after Vladika pronounced in a loud and threatening voice his adjuration, apparently against the demonic forces which menaced him. At first Vladika used to ask his cell-attendant, "Did you hear what happened in the night?" "I did," he would answer. "And were you frightened?" "No." But one time that cell-attendant himself experienced an attack of demons. When he was half-asleep he suddenly felt some terrible hairy monster pressing on him and choking him. He awoke and saw somebody squeezing his throat. At first he thought that it was a robber and took it into his head to grab him with his hand, but his arms went numb... Then he began to pray and he saw a grey cloud which twisted up in the shape of a horn and gradually disappeared. Vladika came in and made the sign of the cross on his forehead, sprinkled the room with holy water, and such occurrences were not subsequently repeated.

After Vladika left for Sofia, his cell-attendants came to the cottage to pack up and move out the things he had left behind. The neighboring Bulgarian villagers surrounded them and asked in astonishment, "What was going on last night in your Vladika's cottage?" "Nothing could have happened," they answered. "Vladika left the day before and no one was in the cottage." What do you mean?" the Bulgarians countered, bewildered. "All night long the windows of the cottage were brightly lit, and it was evident that many people had gathered and there seemed to be a party and some sort of dancing going on."

Sometime later one of his cell-attendants attempted to ask Vladika in a most cautious and tactful fashion what all these mysterious phenomena meant. Vladika smiled somewhat enigmatically and humbly said, "Well, this is what happens with monks!" We, however, understood him thus: Yes! this happens with monks, but not with all of them, only with *authentic* monks such as you!

Vladika was extraordinarily fond of his cell-attendants. Sometimes when he came to see them in the kitchen he was very gentle, loving, and cheerful. He could appreciate a good polite joke and laugh at it. Only once did his cell-attendants have an occasion to see Vladika actually get angry: a certain priest once wanted to exclude an individual who had offended him from Holy Communion. Vladika told him that he had no right to do so, and that one must forgive personal offences.

Vladika could also be very stern at times. One of the priests of the Poltavian diocese related that, when Vladika toured his diocese, the priests who had modernist tendencies were afraid to appear before him. If Vladika saw that a priest's beard and hair were obviously trimmed short or that there was some other irregularity he would say very gently and tactfully: "And you, Batyushka, would you be so kind as to go and spend a month in such-and-such monastery?"

While Vladika Theophan was still a young archimandrite, all Petersburg knew of his lofty intellectual and spiritual abilities, and all considered him a true man of prayer and an ascetic, one who had completely renounced worldly life and who lived only in God and for God. The Empress Alexandra Fyodorovna herself took notice of him, for she constantly sought men of God, both for herself and her family, and for the spiritual guidance of the Russian nation. Bishop Theophan soon became her secret confessor and consultant in matters of religion, morality, and philosophy. One would expect, in view of his outstanding abilities, and given his position at the Imperial Palace, that Vladika Theophan soon became one of the leading figures in the Russian Church. When he was abroad later on, Vladika Theophan often recalled with great compunction how he as archimandrite used to perform the Divine Liturgy in the Palace church on weekdays and how the Empress and her four daughters, the Grand Princesses Olga, Tatiana, Maria and Anastasia always stood in the kliros and sang the entire Liturgy. "They always confessed with tears," he said with compunction. Later, these memories caused Vladika Theophan to suffer all the more due to the events which befell the Royal Family and Russia as a whole.

Translated from the Russian by Antonina Janda

Vladika Averky's tribute to Vladika Theophan will
be continued in the next issue of *Living Orthodoxy*

AN ORTHODOX SOUP KITCHEN?

Living Orthodoxy notes with much thankfulness and enthusiasm the plans for a center for the feeding of the hungry in Denver, Colorado, under the auspices of the newly-formed English-language Mission of St. Michael the Archangel of the Russian Orthodox Church Outside of Russia. While we are told time and again in Holy Scripture of our obligation to feed the hungry, give drink to the thirsty, and visit and comfort the prisoners, the widows and the orphaned, we all too often fail to seek out and create ways in which these essential charges may be fulfilled.

Worse, perhaps, there is an unfortunate tendency on the part of certain strains of our thinking to attempt to spiritualize them out of existence. It is quite apparent that Our Lord meant precisely and literally what He said — not that we should find ways and means for excusing ourselves from actually *doing* something.

We therefore urge our readers to contribute materially to this enterprise, not only that it may be a comfort to the hungry and homeless of Denver, but also that it may be a shining witness to the people of that city and of the whole country that we *do* care for the helpless, without letting the right hand know what the left is doing. Contributions may be sent directly to:

**St. Michael the Archangel Mission
c/o Fr. Alexey Young
3026 South Sherman
Englewood, CO 80110**

Perhaps just as important, we urge our readers to examine their own lives and those of their parishes, and seek in prayer to find ways in which this example may lead them to better *live* the Gospel in their own homes and parishes.

THE ST. JOHN OF KRONSTADT BENEVOLENT FUND

With the blessing of His Grace, Bishop HILARION of Manhattan, the St. John of Kronstadt Benevolent Fund has been established for the furtherance of domestic and foreign missionary activity, and for the assistance of clergy and faithful in need.

The Fund will maintain completely separate accounts from those of the St. John of Kronstadt Press and Agape Community (for the assistance of which, donations are still welcome!), and will provide a means of transmitting funds to specified recipients, as well as a general fund for unspecified purposes.

Donors should make their checks or money orders payable to "The St. John of Kronstadt Benevolent Fund". An accompanying note may restrict the donation (or a portion thereof) to any of the following purposes (others may be added in due course): St. Pantileimon's Orthodox Clinic in Uganda; Dormition Convent/St. John of Kronstadt Orphanage in Chile; The St. Edward Brotherhood in England; Assistance for clergy in need; Charitable assistance to Orthodox families. Donations not otherwise specified will be credited to a general fund to be applied at the discretion of the Fund.

All donations will be acknowledged by a postcard. Unless otherwise requested by the donor, beneficiaries of donations will not be informed of the source thereof. *Living Orthodoxy* will carry a brief summary of activity of the Fund, indicating amount of receipts (but not the source thereof) and disbursements.

We are constantly taught by Our Lord and by the Tradition of the Church that the giving of alms is necessary for our salvation, and that we must give freely, even as we have received. In the modern world in which we live, this is often difficult, as we no longer have the direct exposure to need (in most cases) that was once a part of Orthodox life. Consequently, it is necessary to provide means such as this for the giving which is essential to our Christian life. And it is just as necessary for us to constantly remind ourselves that, although we no longer *see* the need very regularly, it is really there as much as ever. May the Lord bless your liberality!

A WREATH ON THE GRAVE OF NEW-MARTYR VLADIMIR, METROPOLITAN OF KIEV:

After many delays (not all of which are attributable to the inefficiency or overwhelmedness of the publisher!), this long-announced title is finally all but ready for shipment. By the time this issue of *Living Orthodoxy* reaches you, it will have gone to the bindery, and should be available to us for shipment by the end of June.

Yes... bindery. The work is of such importance, and of such a size, that the decision was made to have it prepared in a sewn binding, with drawn-on paper cover, making it much more durable and attractive than a saddle-stitched binding such as that we must (for economic reasons) use for most works. So... those who have been kind enough to place pre-publication orders, and patient enough not to pester us with persistent (and entirely legitimate) inquiries as to when they would really receive the book, will be well rewarded.

The previously announced price of \$5/copy will remain in effect **only** until 1 July 1987. Prepaid orders will still be accepted at that price, with P&H added (\$1 for a single copy; see bookstore listings for information on larger quantities), provided they are postmarked before that date. Prepaid commercial orders will also be filled at this price, minus the customary discounts, up until that date. Thereafter, the price of the book will be increased to \$6/copy.